

# THE CHINESE RECORDER

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### EDITOR

**Membership.** One hundred and thirty active workers in the China Christian Movement lived and thought together for a week, beginning with May 18, 1929, on the beautiful campus of Hangchow Christian College in the Seventh Annual Meeting of the National Christian Council. About one hundred of these were actual delegates; the rest were members of the Council's staff and visitors. Among the visitors were Dr. John R. Mott, representing the International Missionary Council, Dr. Kozaki and Dr. William Axling, representing the Japan National Christian Council as fraternal delegates, and Rev. C. E. Wilson, a secretary of the English Baptist Missionary Society. These visitors made especially stimulating contributions. The delegates represented nineteen church bodies and six national organizations and came from forty centers, mainly urban, in thirteen provinces; about two-thirds of them were Chinese: missions were not directly represented. Of their own choice about seventy-two percent of the Protestants in China sent delegates to this meeting. The Council has thus ceased to be a self-perpetuating body and has become directly representative of and responsible to, in the main, church bodies, the majority of the delegates being appointed by them. It was a representative gathering of Christian leadership in China as it is; the laity was only sparsely represented. Its types of experience and training varied greatly. Its inclusive representative character, however, brought a new

element into the Council. The Chinese Church now holds the central place in this national Christian organization. Undoubtedly one result of this new composition of the Council will be that the devolution of the mission, as an organization distinct from the Church, will be greatly accelerated. To increase the lay proportion of its membership is a move also urgently needed.

**Keynotes.** Inasmuch as the majority at this meeting were church workers and administrators it naturally put first the present mood and needs of the Church as such. Four keynotes marked its mind. First, the delegates were democratically sensitive and alert. Freedom for the expression of convictions loomed up somewhat more than rules of order. The principle of coopting members came in for strenuous challenge though it won out by an overwhelming majority. The delegates also showed a keen desire to have the churches on the field play a larger part in the Council's affairs and control as over against having it too highly centralized. Second, the mind of the meeting centered in the religious life and needs of the Church, though its obligation to demonstrate the Christlike way of living in all human relationships was frequently mentioned in its reports and received much attention in its five Commissions. "Restlessness" was indicated as the outstanding mood of the Church in the recent years of revolution and criticism. The Council, therefore, without minimizing or dodging any of the social phases of its task aimed primarily to raise the vitality of the Church's life. It sought for that spiritual tonic and treatment whereby the Church might both regain that measure of vigor it has lost and develop its spiritual life beyond anything it has as yet achieved. The Church faces a growing task; it needs, therefore, a fuller life. Third, this Council felt a lifting reassertion of the spiritual life of the Church and sought to embody this in a more ardent and abundant evangelism. Its mood was one of spiritual insistence! This merged, fourth, into a conviction of the need of more emphasis upon training under religious influences, which should produce a more adequate force of vigorous Christian workers. The present voice of the Chinese Church found freer expression, nationally, in this gathering than in any of like nature which preceded it.

**Reorganization.** In order to become more than ever the national voice of the Chinese Church the Council reconstructed itself.

Its main functions, under its new and provisionally adopted constitution, are to foster and express the fellowship and unity of the Church, make it more central in the Christian Movement and correlate its activities. About seventy percent of its membership in future will directly represent church bodies; about fifteen percent national organizations with about the same proportion of coopted members. This means a membership of about one hundred and twenty-five, which will

meet biennially. In the interim an Administrative Committee of thirty will meet semi-annually, it in turn appointing an Executive Committee which will meet monthly. Two significant factors have helped make the National Christian Council thus directly representative, in the main, of the Chinese Church. First, the number of church bodies in China has actually decreased in recent years. Second, Chinese Christian leadership now carries directly a greater load of responsibility than ever before. The Chinese Church as such has now become the main arm of the Christian Movement. The Church, furthermore, is growing in national articulation; and representing as it does the majority of Protestants and being composed in the main of church workers the Council is in a better position than ever before to correlate its activities and serve its needs. The reorganization of the Council denotes, therefore, real gain in Protestant correlation and articulation in China.

This annual meeting was preceded by five regional conferences, Canton, Wuchang, Peiping, East China (Shanghai), Moukden and another, in Shanghai, on literature. The great majority of the delegates present had attended one of these preparatory thinking processes. The meeting did its preliminary work in five Commissions which dealt respectively with Evangelism, Religious Education, Leadership, Literature and the Relation of Younger and Older Churches. The reports finally adopted by the meeting were, therefore, the fruit of much preparatory thinking. The reports of the regional conferences taken together indicate that the Christian program will include social rebuilding as well as the major emphasis on building up the spiritual life. All the regional and commission reports geared into one main aim, a five-years' campaign of evangelism which was, for the sake of simplicity and convenience, named "The Five-Years' Movement." The Council retains most of its former standing committees; these are also expected to gear into the "Five-Years' Movement," which has this two-fold objective:—

"1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life."

"2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

The obligations of this comprehensive objective were accepted by a unanimous rising vote. Around this objective all the Christian forces can rally even though different groups may vary somewhat in their ideas as to how far away the horizon of its activities lies. Each group may interpret its share therein to fit its needs and convictions while still keeping step in a five-years' forward march of Protestants in China. The campaign is to start on January 1, 1930, and Dr. C. Y.

Cheng, the general secretary, is to give the major part of his time to promoting it: it is to be a governing objective in the work of the Council.

**Religious Education.** This report maintained that in the life and teachings of Jesus there is a clear example of the use of educational methods to attain evangelistic ends. Two main ways of following this example were adopted. First, that the Council should promote *experiments* in the use of educational methods to attain evangelistic ends. This means the evangelistic use of methods and materials which are in harmony with educational and psychological principles and the promotion of all phases of religious educational work. Second, special efforts are to be made to conserve the place of the home and increase its significance in the China Christian Movement. This involves the study of home problems, increased emphasis on religious education in seminaries and Bible schools and a more ardent cultivation of the spiritual life of the family. This being a somewhat new approach probably presents the Council with its most intricate task. It was decided, however, that the Council should correlate existing agencies and secure specialists to work out the principles involved therein.

**Christian Workers.** The dearth of workers in the Church stood out in the mind of the Council as urgently in need of special attention: hence the pressing need for religious workers received most attention

though that for educational, medical and social workers was by no means ignored. Two types of church workers were specifically dealt with, paid and voluntary. To secure the former greater correlated effort between the churches and the schools was urged. To promote this a series of conferences between those responsible therein is planned that thereby the appeal to sacrificial service might be more effectively presented, than heretofore, to the youth in Christian schools. This appeal to youth should emphasize, it was stated, the "vital importance to the nation of a spiritual revolution in individual lives and the value of adventurous, constructive service that can be rendered in a comprehensive program for all classes." Greater even than the need for trained and paid workers is that for lay workers. At present church initiative and responsibility are too largely in the hands of employed workers. To meet this situation a movement for lay leadership and voluntary workers is to be promoted. The Council, however, only moved towards a search for this solution. So huge and intricate is it that the time available allowed of little more than holding it up to attention.

**Christian Literature.** The chief impression one got from the discussion of this subject is that existing Christian literature is woefully inadequate and (some of it) unsuitable to meet current needs.

In facing this perennial problem the Council tried to be creative as well as correlative. Feeling the urgent need for knowledge as to existing Christian literature and the vast needs still unmet thereby

the meeting voted for a standing committee to study both and make the facts thereof available. This committee is, furthermore, to serve as a correlating agency between existing literature societies; it will aim also to foster them by urging an increase in their support and output. In addition the Council recorded its conviction that a new society is urgently needed which should be under the direct control of Chinese Christians and have freedom to experiment so as to find its own type of service in this field. The time has come for the Chinese Church to have a literature agency of its own! This the Council is to assist as it assists other societies. This means that to help meet China's vast needs for literature an increase in the number of agencies must go with an increase in the efficiency of those already operating. The field is too vast to necessitate any competition between them! The Council was also instructed to promote a reading movement. That all too many Christian workers do not read is evident enough, though the reasons therefor are various and even divergent. Finally the Council is to call together a conference of representatives of those concerns interested in distributing Christian literature with a view to creating, if possible, a permanent agency for the nation-wide distribution thereof. Then, too, special projects such as the setting up of a farmer's periodical and special literature for the "Five-Years' Movement" are to be promoted. This is a bold program. No program can, however, be too big to meet the challenging need! In large measure the funds for it must come from western Christians.

**Chinese and Western Churches.** The relation of the "younger and older churches" has been studied assiduously during recent years. Thinking in the commission dealing with this subject did not move much beyond various reports thereon issued by the National Christian Council in recent years. These reports should be secured and studied generally. The recommendation of this year's meeting that the Chinese Churches should as "rapidly as possible assume their entire administration and support" is an old phrase that does not gear smoothly into more recent ideas of international Christian cooperation and sharing. However, a financial survey is to be carried out which should throw light on this problem. A nation-wide survey was also proposed as preparatory to receiving a deputation from missionary boards which will come to work out a policy of future cooperation. While it is clear that this meeting expected continued financial help from the West it made no attempt to define or measure it. It did, however, issue a special call for missionaries which the Chinese members endorsed by a unanimous rising vote. Some churches are weak infants, others have grown to partial self-direction and support while others have attained their majority in both. Missionaries are needed to help the Church at all these stages. Special emphasis was laid on the need for missionaries to work on a basis of equality with those

churches and leaders which have come of age. This meeting thus thought in terms of international fellowship and cooperation.

**Interpretation.** This meeting, then, developed plans for a new Christian witness to China, spoken, written and lived, with the emphasis on spiritual experience and power. This triple witness was built into a program both big and bold. This is outlined, not so much in terms of the strength and capacities of the Chinese Church, as in terms of response to the immensity of the needs of that Church and its environment. Only on the basis of the use of international Christian resources can it be attempted. That is as it should be! The mind of the meeting was moved at times by Christian nationalism. Chinese churches and workers were given the central place in carrying out the program which involves tasks beyond their unaided strength. It was evident that the Chinese delegates felt the Church to be theirs. Hereafter, also, all documents issued by the Council must go *first* into Chinese. The propriety of this caused a flurry of warm debate. But, like a few points on which there was some divergence of opinion in the early part of the meeting, it met ready acceptance. The early divergent trends in the minds of the delegates were welded later into one aim, the "Five-Years' Movement." This was the fruit of much thought and a bold enthusiasm! It was the one thing which *all* the regional conferences urged. It is an appeal to both imagination and daring! Though relatively weak, in more ways than one, the national voice of the Chinese Church urged a correlation of all the Protestant Christian forces in a challenging appeal to the 400,000,000 of China! In the scope of its vision this program is unique! No other country, so far as we know, ever planned thus to use *all* its Protestant forces in *one* movement! Not much was said in the general meetings about Christian Unity *per se* though it received careful consideration in a number of special meetings. The "Five-Years' Movement" should, however, do much to increase the *cooperative unity* of Protestants in China. Not the least important factor in this is the decided growth of confidence, revealed in this meeting, in the possibilities of the Council as a correlating agency. The unification of spirit and aim in the meeting are indicative of a rebirth of Christian determination in China; a rearticulation of the Christian will to witness. Christians in China are preparing to issue a challenge to their challengers! They are planning to make something happen through the Church and thinking less of what has or may yet happen to it. They are starting to reconstruct their own life and forces with a view to taking a bigger part in China's reconstruction. A renewal of faith has dispersed the mists of "restlessness." They see again more clearly the guiding star of their faith—Christ! They aim to live more courageously!

## Changing Bases of Missionary Support

STEN BUGGE

**W**HEN Paul walked through the city of Corinth looking for a house where he could live and do his work, he may have had with him from Macedonia a sum of money, contributed by the newly founded churches there, sufficient to help him tide over the difficulties incident on arrival in a new place. But he certainly received no money from Jerusalem, and probably not from Antioch either, although the church in this latter place seems to have been more prosperous than the one in Jerusalem.<sup>1</sup> The only economic relationship that Paul had with the mother church of Jerusalem, and with all the newly founded churches in Asia Minor and Greece, so far as we can see, was one of giving not of receiving. The mission churches began at once to contribute to the mother church; not the other way round. This was due, as we know, to many reasons. One was that the support of preachers and missionaries, in addition to the care of the poor, was accepted by the missionary churches from the very first as one of their chief economic duties. This is founded on the principle, enunciated by Paul in 1 Cor. 9; 14, that, according to a word of the Lord, "The worker is worthy of his hire." The same attitude was taken towards preachers, teachers and prophets as is evident from other sources. In Didache (from about 120 A.D.) it is said, "Receive every apostle that comes to you; as the Lord. He shall not stay more than one day, or, if it is necessary, another." (XI; 4-5). "Every true prophet, who wants to stay with you, is worthy of his food. In the same way is also a true teacher worthy of his food. Take the first fruit of wool and of threshing floor, of oxen and sheep and give them to the prophets." (XIII; 1-3).

In addition to this attitude of the new churches to their founders, visitors and workers, there enter in several other significant factors. First, there are the standards of living in the "sending" and in the "receiving" countries. There was, so far as I can see, probably more wealth *on* the mission field than *in* the mother country, which was a comparatively poor agricultural section. Apart from religion and morals the "mission" field was superior in every regard. The material advantages seems to have been in favor of those who went away from Palestine. Thus the higher economic standard of the "mission" field

1. A recent very interesting suggestion is that the difficulties of the church in Jerusalem were due not so much to local economic conditions as to the demands of the Sabbath years, which came probably at both the times we hear about contributions being sent there.

is seen in a fact that is to me quite remarkable, namely, that it was possible for a single worker like Paul or a couple like Aquilas and Priscilla, to find work in a great variety of places, and make money enough thereby to support not only themselves, but also those who were with them, and even have enough to give away in support of others—if I read Acts 20:35 correctly. And, still more remarkable, Paul was able to do a great and wonderful missionary work in addition to manual labor. This means that the remuneration for this labor must have been comparatively good. He did not have to work all day and night to get enough to eat. Had that been the case, he would probably have been willing to accept assistance from his new Christian friends. The reason why he did not do this in Corinth was, as we know, his desire to avoid all suspicion of working for his own gain; a suspicion under which it was easy to fall on account of the great variety of wandering preachers, philosophers and prophets of other religions and schools of thought, who were, in many cases, impostors.

Second, Paul was deeply concerned about finance. He desired to maintain spiritual authority towards the churches and so wished to avoid asking for help from those whom he often had to rebuke severely. We know from the incident of the Philippians how gracefully Paul could accept gifts, and that he was versed both in giving and receiving. But where there was the least suspicion of disagreement, he maintained his economic independence. When we state finally that he had no family to look after, we have pointed, I believe, to most of the facts that we need to consider.

We must remember, of course, that Paul's case was not entirely typical: perhaps Peter, who travelled round with his wife and interpreter, Mark, had more imitators. But the general economic conditions under which they labored were alike; these were quite different from those under which all following generations of missionaries, including ourselves, have labored. The special conditions of the world of their day gave to their work its peculiar quality, especially when we take into consideration all those features that made up "the fulness of time."

There was, also, one special feature in regard to which the time of Paul differed from that of the missionary expansion in Eastern Asia, namely, the facility for travelling. Irenaeus, who expresses the general feeling, says: "The world has peace by the Romans, and now we (can) travel on land and sea where we want and without fear." Examples of this are manifold: travelling was undertaken by most classes of society with casualness and ease. On a tombstone in Herapolis in Phrygia a merchant tells how he had made the trip from Asia Minor to Rome seventy-two times. It was possible to get from Naples to Alexandria in twelve days and from Corinth in seven. With favorable winds the crossing of the Mediterranean from Narbo in France to Africa took

only five days. The government mail travelled the whole length of Asia Minor, from Antioch to Constantinople, a distance of 1100 kilometers, in less than six days. From the Sea of Assow (Southern Russia) it was possible to cross the Black Sea and reach Rhodes in ten days. From there to the southern border of Egypt it took fourteen days, the whole trip taking considerably less than a month. The organization of missionary work met, therefore, no inherent difficulty. That money could be remitted with apparent ease is shown in a papyrus letter (circa 264) from Fayeum (?) in Egypt. This letter, which is perhaps the oldest extant Christian letter, was written from Rome by an agent whom Christians in Egypt had in that city. This agent made an agreement to have money paid for them, probably to the shipowner who took the Egyptian grain to the capital in Egypt; there is no reason to think that such a request was not granted:<sup>2</sup> money was thus transmitted, though *not* to the "mission" field.

As time goes on, the missionary activity of the early church changes; each historical period has its own peculiar kind of "mission" work. We may recall the type, which I will call the "church embassy" method, which emerged in those early medieval times, when the Roman Church grew to be a world power, and sent its ministers to other states to persuade them to accept the Christian faith. Must we not in this way think of Augustine when he and all the other clerks ventured on their hazardous trip to England? Quite different were the conditions of the conversion of Norway and Russia, where, in spite of a possibly slight previous knowledge of Christianity, the work of Christianizing was done by the kings who, impressed by the new Faith from abroad, embraced it with ardor, and changed the religion of their peoples through their royal will. Nothing could be farther removed from the methods of the first Christians! And yet, who will venture to say that Christianity did not become a real power in the lives of these peoples?

When we turn our thoughts to the first efforts to bring the Gospel to the Far East, we realize that conditions are again different from those heretofore mentioned. The determining factor in this situation is *distance*. Paul could probably have travelled eighteen times the distance between Rome and Jerusalem in the time that it took the Polos to reach Cathay from Italy; one can now travel round the world thirty-six times in the same period. This fact influences the type of work one can do, the kind of missionary who can go, the legal status of the Christians and the economic support of missionaries. To the enormous amount of effort and time it took to travel to China before the opening of the sea route, the Nestorian inscription bears involuntary witness. It states that Nestorianism itself was set up in the days of Hanan Tshu II,

2. Deissman, Light from the Ancient East, 205-13.

Patriarch of Asia, who died probably in Bagdad in 779. The date given on the monument is 781. This discrepancy can best be explained on the theory that when the inscription was cut, the news of the death of the patriarch had not yet reached China.<sup>3</sup> It took the Polos, several hundred years later, three years to get to Peking. When Marco Polo returned to his native country via the Southern route another intrepid European was on the way to the city of the great Khan, namely John of Monte Corvino. He complains in one of his letters about the lack of news from Europe. He says he had received no news of any kind for twelve years.

We can easily see, therefore, that under such conditions the organization, emphasis and method of missionary work are different from what they were in the first Christian times, and even from what they are now.

If we compare these later conditions with those obtaining in New Testament times, we see that wandering back and forth was impossible. The missionary came either on a temporary visit, with a message from the Pope or a western king and went back when it was delivered, as Rubruques did, or he came to stay, and gradually lost thereby all touch with the home church. It became thus increasingly difficult for the Nestorian metropolitans of Peking to go to Bagdad, the patriarchal see; in 850 they were excused from doing so altogether. Another difference was that of written messages, which could only reach one at great intervals and could play only the most insignificant role; Paul probably led and ministered just as much through his letters as through his bodily presence. In consequence, no exchange of experience and of help could pass between the different branches of the later Church. This was particularly unfortunate as the cultural environment of the new Church was radically different from that of the home churches and created problems which the whole Church should have shared in solving. Instead, their solution was left to a few men dependent on their own spiritual strength and insight and constantly subject to the corroding influences of entirely different systems of thought and religion. How unlike this was to the spread of Christianity inside the Roman empire, where for centuries the mightiest forces had been at work to prepare a practically uniform soil for the Gospel seed. Finally, the missionaries to China were always strangers, and at the best only tolerated, constantly suggesting to the Chinese that they represented the strange and only partly known, and might, for that reason, be dangerous enemies of treasured values. Inside the great Roman empire, however, no missionary was a stranger. He represented to the great uninformed masses only one more of the many creeds from Asia, but passed on no political,

3. This argument of course becomes invalid if Hanan Tshu died in 781, which is, of course, also possible.

racial or economic theories that might endanger their lives and therefore incite to race hatred.

In our day the situation is still more different. I need refer only to the *political status* of the missionary, something entirely unknown before. To us, relation to a great power has been a source of protection; to most missionaries in former days it was one of danger. Imagine what would have happened if Paul had appealed to a power outside that of Caesar. He would only have done it once! As to the Christians under the Persian kings, so long as their Roman brethren were persecuted in the later days of the empire, they were comparatively safe; but as soon as Constantine became Christian their lot was radically changed; by being suspected of having political relations with the Roman authorities some of their severest persecutions broke out.

I want to call special attention to the different bases of financial support seen in the three types of "mission" work we have been considering. I question the possibility of Paul's coming to China to set up as a tentmaker in the time of the later Han. His special kind of handicraft would probably not have been in demand. Things were so different. It is, moreover, unlikely that he would, even at that time, have been allowed by native workers to compete with them, even if he could have found a market for his goods. As an out and out manual worker, therefore, he could have found no place. No modern European or American could so live and do missionary work beside, (look for instance at the poor Russians in our days in China!), even if he were a monk without a family to think of. It would have made a difference with Paul, as it did afterwards with the Jesuits, if he had come, not as a worker who could only offer manual labor of which there was already an abundance, but as a vendor of new ideas or strange goods. Then he might have found employment. A Christian Greek artist, for instance, might have come to China and made a living by introducing new standards of sculpture. In the same way Europeans probably could have made a living in medieval times constructing engines of war to reduce walled cities, just as Schaal and Verbiest served as astronomers, and Y. M. C. A. teachers of English in our day have been employed in government schools on account of their possession of knowledge of which Chinese youths have perceived the value.

If, then, in the time of the T'ang emperors one had desired to start a mission to Cathay what would have been necessary? First of all he would have to get a certain amount of cash or valuables which would make it possible for him to purchase the outfit—horses, camels, guides and what not—needed for the great overland journey into the unknown. But even if he had backing enough for this he would be liable to lose it all before he arrived at his destination. Friar Andrew of Perugia, for instance, tells how he and his companion were plundered even of

their habits and tunics; and William of Ruysbroeck has a pathetic and amusing description of his encounter with the Mongolians on his trip to the great Khan (1253-55): "They begged of our bread for their children and admired and coveted all that they saw with our servants, knives, gloves, bags and belts. I excused myself saying that we had a long distance left to go and that we could not at once relieve ourselves of all the articles of necessity which we needed for the trip. Then they called me a rascal. Let be that they didn't take anything in violence, but they beg in the most improper and shameless fashion all they see, and if one gives them anything it is lost....they consider themselves the lords of the world and that nobody has a right to deny them; if one does not give them anything and afterwards needs their services, they serve one badly....So we separated from them and it seemed to me precisely as if I had been delivered out of the hands of devils." Such begging or direct robbing would make serious inroads on one's travelling chest. It would thus be out of the question to bring enough with one to subsist on in the country of one's service until the time when a native Christian church would be willing to support one.

Of more real help would be, therefore, the letters of recommendation that one could secure from the great and mighty ones of this world. Such letters might help secure both the means for travelling and subsistence upon arrival. Such letters, I believe, most missionaries in those times carried. They were still more efficacious when accompanied by gifts for the rulers that could be definitely labelled as such, and for that reason perhaps escape the ravages of beggars or polite robbers. We are here touching on the only possible financial support of the "mission" work of those days—that of the rulers of the "mission" field. Money could not be brought along, still less sent out, so that one might rely upon it till a church was ready to undertake support. Even if this did not take as long as it does, it would still involve enough time to leave the missionary to die of hunger.

It is said of Olopen that he brought "books and images." The latter may perhaps be questioned. He certainly brought no letter of credit! The inscription gives the impression, however, that immediately on arrival he was introduced to the emperor, to whom in private he explained the doctrine in such a way that he established another and better kind of credit, namely, the tolerance, interest and, at times, goodwill of the emperor. This expressed itself tangibly in the gift of a place where twenty-one priests could live. The history of the Nestorian Church does not mention support from other sources before the time of the erection of the stone. Being completely dependent on the country and the emperors, this foreign church suffered naturally from their changes of interest—we might say "whims"—and went up and down most abruptly. When the stone was established there had, however,

appeared another source of income, namely, a high official, I Szi, who took a direct and practical interest in the Church and gave liberally to its work. There may have been similar patrons in the century and a half that had elapsed since the arrival of Olopen. I doubt it! Had there been such support the inscription would surely have mentioned it. That at times there had been insignificant gifts, either from Chinese or foreigners like I Sze, is of course possible. But they would not amount to much. Government support was all there was available when the mission was young and in its formative period and when the direction was fit for the future church.

A situation, in most respects similar, meets us when we come to the Franciscans. The conditioning fact of their work was again the overwhelming *distance*. We have seen how John of Monte Corvino was left for twelve years without news from Europe, until finally a German, Friar Arnold, joined him. Alone and against tremendous odds John of Monte Corvino fought to establish a church; and he seems to have succeeded surprisingly well. 6000 persons baptized, the translation of the New Testament and the Psalms, not to speak of other things—are no mean achievements. But all his work seems to have disappeared as completely as that of the Nestorians. It is interesting to note that John came as an emissary of the Pope to invite the great Khan to become a Christian. He was suspected of having appropriated presents, intended for the Khan that another emissary was supposed to bring, and suffered terribly as a result until his innocence was established. His mission partook, in many respects, of the character of that of an ambassador: the Khan may have looked upon it as even more of an embassy than the missionary himself realized. Anyway, his mission recommended itself to the goodwill of the emperor and flourished for a time, only to disappear utterly. That it was supported in the same way as that of the Nestorians as, is not directly stated in any of John of Monte Corvino's letters, so far as I can see. But it becomes abundantly clear from their indirect testimony, which shows his complete dependence on the emperor. "I have," he says, "a place in the Khan's Court and a regular entrance and seat assigned me as legate of our Lord the Pope...." and, "Being all alone and not able to leave his Majesty the Khan I could not go to visit the church...."; and it becomes still more clear as a result of the direct evidence of others. The archbishop of Soltania (circa 1330) says: "The emperor at all times caused him (John of Monte Corvino), and all his people, to be furnished with all they required...." "The Grand caan supporteth the Christians in the said kingdom who are obedient to the holy Church of Rome and causeth provision to be made for all their necessities." Marignolli, who came on an embassy to Peking in 1342, besides relating how he travelled through China on the Emperor's bounty also tells about the Minor

Friars in Cambalec (Peking) : "All the clergy have their subsistence from the Emperor's table in the most honorable manner." And Andrew of Perugia, who was bishop of Daitun (Amoy?), tells definitely of the whole arrangement: "There (Peking), after the Archbishop was consecrated, according to the orders given us by the Apostolic See, we continued to abide for nearly five years during which time we obtained an "Alafa" from the emperor for our food and clothing. An "Alafa" is an allowance for expenses which the Emperor grants to the envoys of princes, to orators, warriors, different kinds of artists, jongleurs, paupers and all sorts of people of all sorts of conditions." Later, when he had moved to Daitun, he tells how he continued "living upon the imperial dole before mentioned."

We know that the "imperial dole" was not the only source of income. China was at this time of Mongol (foreign) domination visited by a great many foreigners, merchants, adventurers, physicians, etc., and among them there were Christian believers who helped the Christian enterprise. An Armenian lady built a Church in Daitun; John of Monte Corvino refers to various benefactors also. But that the main support was the Emperor seems incontrovertible. We have thus very much the same situation as with the Nestorians. Their *distance* from the mother church excluded any connection therewith. Both were dependent on the Emperor, and both must have convinced the government, upon their arrival, of the worthwhileness of supporting them. There were differences however. The Franciscans came as emissaries of one of the greatest, if not the greatest western power, the Pope, while the Nestorians came from a church body that had no political power and at best was only tolerated. And further, the Franciscans were carried along by the greatest spiritual awakening in the medieval ages, and had, presumably, a much more vital Christianity than the Nestorians. And finally, while the Nestorians came to a dynasty which was predominantly Chinese, the Franciscans came to a foreign one. This must have made the task of the latter considerably easier. Yet their only hope lay in making the rulers of the "mission" field see that Christianity was desirable, or anyway innocuous from a heathen viewpoint. Their attitude could not have been, in the nature of the case, uncompromising with regard to the non-Christian faith or life. It takes little imagination to see how difficult was their position.

But, it will be urged, the letters of the Franciscans show such a fine spiritual quality and in many cases a firm stand for the faith, while the Nestorian inscription in itself bears witness to the compromise the Nestorians entered into with Buddhism, etc. To this the answer is, that we know the Nestorians in China practically only from the inscription which was written for Chinese, and non-Christian Chinese. That many better things can be said about the Nestorians those, who

are familiar with the stories of these martyrs know. On the other hand, we know the Franciscans only from their reports to Christians in the West. It is far from my intention to suggest that there was any wilful misrepresentation of facts in these reports, but the situation itself makes it certain that they must have been face to face with the most overwhelming difficulties in presenting a straight Christian message. I am, however, willing to admit the possibility of the purer Christian character of the Franciscans, but that it could be maintained was only due to the fact of the common "foreignism" of themselves and the Mongols. When it came to the attitude of the court itself, the argument for accepting these foreign missionaries and supporting them may not have been so much the benefits that might accrue to the Chinese, or the similarity between Christianity and the native religions, as the benefit the Emperor personally might derive from the help of these foreigners, whose prayers he might think would be as efficacious as those of the Buddhists, Mohammedans and Lamas. To these superstitious rulers it would appear a kind of insurance to use as many kinds of invocations as possible. And when the Mongol dynasty fell, Christianity also fell.

The missions of those remote days, carried on by heroes, whose equals we rarely see, suffered from the crushing handicap of *distance*. They could not maintain connection with their mother church or with other churches. They were doomed to subsist on the government of the country to which they came, and they were therefore obliged to present Christianity in a compromising light. Here is one of the great advantages we have—we have not been financially dependent on the people or powers in "mission" fields. We have been free from the temptation of thinking of pleasing men, instead of proclaiming the truth. That there are dangers inherent in our situation I can plainly see. It has led missionaries to threaten non-Christians to accept the truth or command them to do so, instead of persuading them. But the situation has, so far as I can see, on the whole been more akin to that of New Testament times than that of the intervening period. And in view of our privileged position it behooves us to speak with care about the weakness and compromise of those early Christian messengers.

## The Christian Movement and the Chinese Church

T. W. DOUGLAS JAMES

**T**HE success of Christian Missions in China has in the providence of God made urgent the question of the Church. Until there was a Christian community of such numbers as to become a force in the national life, and of such maturity as to produce leaders of its own, the fact that the Christian message was proclaimed by a number of different missions, belonging to various branches of the Church Universal, and coming from a number of countries, caused little embarrassment either in the proclamation of the message or the organization of the community in the Church. In large centres where a number of missions were at work, and in some others where perhaps two missions had failed to make a concord at delimiting their sphere of work, there was overlapping. But in most places in China each mission went on its way untroubled by controversy, regarding itself as part of one big movement for the proclamation of the Gospel to this great nation. The situation has now changed and two reasons are urged for the speedy elimination of the denominations and the building up of one Chinese Christian Church. One is the confusion caused in the minds of non-Christians who, when they want to make their approach to Christianity, find their way encumbered by a number of subsidiary questions separating one denomination from another. The other is the desire of Christian leaders, many of whom feel only to a very slight extent the pull of denominational loyalty, for a more simple Christian organization. Men of one church feel that little or nothing separates them from another, and that the denominational barriers are meaningless for those whose sole concern is to accept Christianity and who have never been through the stress of experience or controversy which led to the formation of the denominations in the past. They feel, I imagine, that an unnecessary element of weakness is introduced into the presentation of the Christian message to the country, and into the organization of the Christian forces in the country, by these divisions. The real influence of Christianity, its standing in the nation, is concealed by its being so much split up: and it is exceptionally difficult to marshal the force of Christian opinion on national matters when it does not issue from one organization.

An intermediate stage has been found between the separatism of the denominations and the centralization of the Christian community in one body by the setting up of the National Christian Council. This body has done valuable work in co-ordinating Christian activity, acting as a clearing house for ideas on methods of work, and, more important, as a centre for the sending forth of suggestions having as their aim the deepening of the spiritual life of the community. It has been able

in some cases to marshal Christian opinion, in others to collect opinions on matters which are still *sub judice*.

It has further come to stand as a kind of executive body for the Christian Movement, and in this capacity in some instances to make pronouncements for it, to act as a liaison committee between it and the Government, and to represent it to the outside world. From it, for example, the delegates to the Jerusalem Conference, were selected.

The consequence of this almost inevitable development has been a growing desire to convert the Christian Movement into the Church. The question of re-union as it presents itself in China to-day is largely synonymous with the question: how can the separate churches be converted into one body which will be co-ordinate with the present Christian Movement?

If the foregoing is at all a true résumé of the present situation, it seems to the writer, that at this stage it will be necessary for the Christian community to abandon the position that all controversial discussion must be eschewed in the Christian Movement: it becomes vital to discuss what has in effect been a tabooed subject for these many years, namely the question of the Church. If a new united church is to be organized then we must face the questions involved: it is no use ostrich-wise burking them, for if that be done, then, though the forming of a big new church for the nation be practically carried through, yet the problems will inevitably raise their heads in the new church, possibly at a time when the only practical way of solution would be a new schism. Or again, the problem may be solved, but solved wrongly. There is no guarantee that if the question is not faced in the right way a wrong kind of combination may not be effected, and the cause of Christ incalculably hindered or injured. We believe in the guidance of the Spirit in the Church, but we must also believe that in the matter of the Church, as in all things, if we do not submit ourselves to the guidance of His Spirit, God will allow us to go wrong. This we believe to have happened with various Christian organizations in the past. We know that it may happen again. If the principles on which a new united church is built are other than fundamentally Christian then the organization may indeed be formed, but it will not be Christian. In using the word fundamentally let me hasten to explain that I am not thinking of biblical criticism or theology. I am thinking of what was either in the mind of Christ, or consonant with His mind, when He thought of the organization of His disciples in a community.

In this article I want to do little more than raise the question. Perhaps I may proceed by suggesting what occur to me as perils to be avoided in effecting a new organization and leave for separate treatment the matter of the essential nature of the Christian community. This may seem to be rather an unenthusiastic way of approach to the problem.

but I hope that it will not conceal what is a very real sympathy with the desire for a more effective combination of Christians and the elimination of elements from our present organizations, which seem to deny the reality of the Church as the Body of Christ.

The first peril I do not intend to linger over, but it must be mentioned. There is a danger of constructing the Church as a large organization, nation-wide in extent, which may be turned into a political machine by its advocates, or by its opponents be mistaken for such. That is baldly put, but the danger might arise in quite subtle ways. There is always in politics a fringe of subjects which the Church might seem rightly to pronounce upon: there are some on which it must pronounce. There are other cases where the Church is called upon to deal with questions which affect its own life, or its loyalty to Christian principles. From pronouncing on such questions it might be drawn to pronounce on matters strictly outside its province: it might easily happen that questions might be raised which it should not, as a body, touch, yet refusal to touch which might make it suspect by the authorities concerned. • The existence of one large organization having substantial power and influence in the nation, would make the attempt to capture it for political ends inevitable, unless it could so unite as from the beginning to abjure all such entanglements, and make clear to itself its principles of combination, so that it be prepared to suffer for them should necessity arise.

The second peril which we must consider is that uniformity, or even unity with variety, may be purchased at too great a cost—by a process of watering down. I am aware that this is the stock argument against all kinds of reunion: it is not necessarily the less valid. I am, however, in this case thinking less of the religious beliefs of the separate denominations, than of the attempt which in the nature of the case must be characteristic of the present urge to unity, the attempt to find a common alignment of Christianity with Chinese culture and to make the Church indigenous. I yield to none in my appreciation of the religious values in Chinese religions, and I look to Christianity as the only sure means of their preservation. I see that that preservation may become surer through the united consideration which may be brought to bear on them by the Christian Church as a whole. We are, however, only at the beginning of the investigation by Chinese Christians of the permanent values in Chinese thought and religion: and it is not clear yet that something much less than the real values have been separated out and truly appreciated.

Meanwhile an examination of the report of the Jerusalem Conference, Vol. 1, shows that Chinese thinkers consider that what Confucius may give to the Chinese Church will be largely in the sphere of ethics. This contribution is likely to be of great value. It accords too

with the conviction that Christianity is a way of life. There is, however, a general agreement that Confucius did not combine with his insistence on the importance of the right ethical ordering of life, any emphasis on religious experience. No-one so great as Confucius could be without a very fundamental religious experience,<sup>1</sup> but it was not such as was communicable, and on that side Christianity brings the direct and intimate experience of God as Father which Jesus gave to His disciples. If, however, in making Christianity indigenous, emphasis be too exclusively placed on ethics, there will arise the danger of a period of moralistic religion such as was characteristic of the Church in the second century.

This would seem to be but carping and unfaithful criticism were it not that in the formation of a large organization by a loose cohesion of its several elements, it is precisely some common standard of ethics which may be aimed at, and the deeper religious experiences which will most tend to be lost. This will not be of deliberation but because, if I may say so, other issues will loom more prominently before the minds of those who are most concerned with the matter.

There is another point. In the teachings of Confucius, ethics is intimately bound up with politics. The two are one: and their union has been a great blessing in the building up of the stately structure of Chinese culture. While they are rightly joined together in the structure of social life, it is essential that they be separated in the Church. What the Church, if it is to retain its independence of the state, if also it is to retain its disinterested attitude towards all material things, must do is to give the inspiration which will enable men to make right moral judgments, but not itself enter the arena. With this inspiration its members go to solve the problems of the personal life and to take their part as good members of the state. Their action as citizens, whether it be in the duty of electing representatives, or in themselves bearing the burden of office, will be determined by their experience as members of the Church. But as opinions, even of good men, vary greatly, and as we often have inadequate knowledge for the solving of any particular problem of statecraft, the Church must confine itself to the enunciation of vital principles, and leave to its members the duty of application.

These two matters seem to the writer of the first importance: put positively, they mean that we must preserve the Church as a religious society, the instrument for ushering in the Kingdom of God on earth, and for that reason the Church must avoid everything that might make of it a worldly organization. The Church is an "order of love and freedom" and by such an order is the state to be served and saved: but that can only be as it retains its character of love and freedom, pointing the way to the ultimate solution of human problems.<sup>2</sup>

1 Cf. P. J. Maclagan: *Chinese Religious Ideas* Ch. 1.

2 Cf. J. Orman: *The Church and the Divine Order*: Preface and *passim*.

It is considerations such as these that lead me to urge, both that the subject of the Church be thought through again in China, with reference to the present situation: and that such unity as we seek be by the gradual linking up of similar groups such as are already linked in the Church of Christ in China and in the Chung Hua Sheng Kung Hui. Let it come from the urge within the churches, and not by the imposition of an organization without.

Apart from preserving the true character of the Church in any development which takes place, there are two questions which seem to call for consideration. In any union it is necessary to consider how to conserve the ethical and religious values which already in the short history of the Chinese Church have been stored up, or which have been inherited from the wider Church. There are ethical questions which have been seriously considered by various branches of the Church and tested in practice for many years which in a general union might drop out of sight. Questions of monogamy, and of marriage and divorce, to take one kind of question from several which occur to one, if left to the vague opinion of a united church before it could reduce its ideas to order might become much prejudiced. Already, the fact that different standards obtain among different groups is vitiating the ethical standard of the churches, and in particular the matter of divorce is agitating the younger generation. It is no reply to say that things are as bad in the West. The problems have been so far faced in China, and such valuable results as have been obtained must be conserved. Similarly with religious truth. Let us not water down the heritage of the ages, but so combine as to conserve for the future of the Chinese Church the precious values we have received.

## Making "Easter" Indigenous

STEPHEN C. PEABODY

**O**NE of the perennial problems of the Church has been the proper celebration of the Easter days. Several years ago I attended the midnight service of the Greek Orthodox church in a little town on the southern shore of the Black Sea. The venerable archbishop had all the worshippers carefully examined for firearms before they could enter the cathedral. Then followed long hours of silent prayer in the semi-darkness, broken occasionally by antiphonal responses by the male choir. Then at midnight the great cathedral bell rang, the archbishop in a rich, resonant voice announced "He is risen!" At once hundreds of little candles were lit and held before the shining faces of the worshippers who all joined in the happy shout, "He is risen! He is risen!" The burst of light and joy that swept across

that sea of upturned faces, all with their tragic memories of massacre and war, left an indelible impression upon me. This article will attempt to describe the services held at the Chinese Christian Church on Teng Shih Kou, Peking, during the Easter days of 1929. They were the result of two years of experiment.

The services were the culmination of a period of careful preparation beginning shortly after Chinese New Year. An effort to secure new members for the church was started among the schools and older people. Two classes were started by the pastor who explained what it meant to be a Christian and what the work of the church is. At the close of these classes he invited those who wished, to be baptized and join the church on Palm Sunday.

Palm Sunday was a church day. The front platform of the church was banked high with greens, ferns, evergreen shrubs, plants still in bud—no flowers of any sort. The service began with a processional by the vested choir; the congregation rising and joining in the last verses. Last year, in addition to the usual parts of a service, there were fourteen who were baptised, and over sixty who joined the church—students, grown-ups, including the foreigners at work in the mission who had not already joined. The deaconesses were the ushers; a group of girls from one of the primary schools sang. Then a brief report of the work of the church during the year was made by the chairman of the Board of Deacons, followed by two short addresses outlining the hopes and plans for the church during the year just ahead. A beautiful prayer by one of the oldest members of the church and the benediction closed the service. In the spirit of Jesus' triumphal entry into Jerusalem at the close of his ministry we faced in worshipful mood, the life of our church, witnessed the triumph of an invitation to new members, heard reports from the church leaders, and joined in the challenge to renewed service in the coming year.

Then each evening during Holy Week we held half hour meditations. The greens decorating the front of the church on Palm Sunday were retained. In addition, a white cross nearly six feet high was placed in the center of the platform, overshadowing all the rest of the decorations, and illuminated by an electric light at its base. On a table, just below the center of the platform, was spread a white table cloth. On it there was a small gold cross and two seven-stemmed candelabra. As people came to the service, ushers showed them a table in the vestibule where there were over a hundred Chinese devotional books and pamphlets from which they could select for use during the service. Also the ushers handed them each evening a printed sheet indicating the method of the meditation: suggested Bible readings, and two appropriate prayers. As the church bell stopped ringing, after twenty minutes of organ prelude, two persons in black robes came down the central aisle, bearing lighted

candles, going to the table in front. There they lit the two candelabra, indicating that the meeting had begun. Then a voice read the story of Jesus for that day in the Last Week. There followed several minutes of complete quiet while the people meditated upon what had been read, or read for themselves from books that they had brought with them or borrowed at the door. After a short organ interlude, all the lights of the church were turned off, except that at the lighted white cross and the candles, for a time of silent prayer. The lighted cross in the darkened room and the absolute quiet, focused thought upon the last days of Jesus and our own utter need of Him. This was the center of the whole meditation; many spoke of its great helpfulness. This period of silent prayer was brought to a close by music: on certain nights this was from the choir, or as solos, or from orthophonic records: all being in darkness. After a voice had pronounced the benediction the lights were turned on. The two robed persons then returned down the central aisle, and the meeting was over.

There were slight changes each evening. On Thursday evening, after a shorter period of meditation, we celebrated, with the utmost simplicity and dignity, the last supper. Passages from the Chinese translation of "By an unknown Disciple" were read. On Good Friday one of the periods of silent prayer was made the occasion when, as we remembered the death of Jesus, we also recalled any members of the church or of our families or friends who had died during the year. It was an attempt to incorporate all that is right and true in the age-long Chinese custom of remembrance and veneration for one's ancestors, and yet to make it all a central Christian experience. At the close of the silent period, the pastor closed the service with prayer. On Saturday evening an Easter pageant was given by the students of the Bible Training School. The increase in attendance each evening showed that people found the worship really helpful.

Easter morning was a service of joy and song. The platform was bright with white flowers of every kind. At different parts of the church canaries joined in the music, bursting with hallelujah choruses; all their own. The ushers were sixty gaily dressed little tots bedight with white daisies. After the choir processional, a score of kindergarteners hustled onto the platform to sing a joyous song and tumble down again. Several members of the congregation took part in the scripture reading, the prayers and the song. The pastor spoke to the children, and to us all, of the meaning of Easter. Then followed a Litany prepared and conducted by the director of religious education in the schools. We all knelt. The leader then represented the various groups of the church as they made their Easter offering of praise and prayer, to be followed by a short response by the group so represented. We all had our place in at least one of these groups. Then followed a

ceremony in which each member of the congregation symbolized his Easter gift. A large frame of meshed wire had been placed at the center of the platform, on which was written in black the Chinese character for "Life." While the choir sang each member came to the platform in order bearing a small white flower which he placed into the meshing until, as the last came forward, the white LIFE burst forth, and we all joined in song.

May I enumerate certain helpful results from these services:

(1) The three months' program of preparation gave objective and drive to the work of the church. By careful planning and prayer, the atmosphere was created in which these services could live. Coming, as it does, with some regularity each year, people come to look forward to the services, and make adequate preparation. Certain work in personal evangelism, which had previously been desultory and aimless, now gears into this program, with the Easter services as the desired climax.

(2) There was a maximum of active participation by each member of the church, desired and planned for. The Week of Prayer and the Week of Evangelism led on to Easter. In all the services just as many of the laymen were used as helpers as possible. Certain new elements were devised so as to include all the worshippers in fresh and worshipful ways. As we held in sacred remembrance the last week of Jesus' life, we at the same time thought of our church, its members who had died during the year and our own individual spiritual health.

(3) The immense spiritual value of disciplined silence was amply demonstrated. The feeling of oneness with those about one during the devotional periods was very rich. There were no barriers of language; no interruption to the expression of our own deepest needs. It was corporate worship *through* private meditation.

(4) The use of attractively printed orders of service was an indispensable part in the success of the services. They served as guides and stimuli to thought and prayer. Through them the unity of the service, and the progress of thought in that service and in its relation to all the other services could be seen at a glance.

(5) One of the apparent aids to the spirit of worship was the beauty of the place, and the quiet music. They both served, not as ends in themselves, but as a rich, warm obligato to the service. The stately lines of the Gothic church, the use of light and shade by means of the candle light, and the lighted cross, helped us to the mood for prayer.

(6) Finally, we attempted to utilize parts of the best in the religious experience of China's past. We deliberately tried to associate these experiences with the Christian Easter experience, lifting our memory and veneration of dead loved ones into the realm of victory, because of Jesus. This was but a beginning, and much will be done in the future to add richness to that part of the service.

## Western Money and the Chinese Church

### IX. WHAT IS SPIRITUAL VITALITY?

**W**HEN and how is a Christian's religious experience *vital*? Evidently wealth is not essential to spiritual vitality though by their practice, missionaries and boards strengthen the quite proper impression that one's economic level may be so low as to adversely affect it. This forces on us again the (as yet unanswered) question, How far is the spiritual vitality of Chinese Christians affected by their low economic level? It is an important factor though little or no data are available for its elucidation. Spiritual age, furthermore, is not the fundamental factor in spiritual vitality though it is true, that the fuller experience of an adult—whether church or individual—should make the particular religious outlook more meaningful than that of an adolescent in either case. Neither is spiritual vitality the special prerogative of the best-learned: though, on the other hand, the ignorance which is usually one of the depressants of a low economic level, does inhibit tremendously its proper development. Furthermore, economic self-reliance is not its primary essential, as I have already frequently stated.

Spiritual vitality correlates, it is true, somewhat with the vitality of the personality concerned, which may be heightened or lowered in accordance with the economic or intellectual level. This vitality of inherent personality explains in part the emergence of a Chinese Christian leadership in a time of persecution and in spite of the inhibiting influences of subsidization. There are plenty of instances of Chinese Christian leaders who have refused a salary offering comparative affluence and accepted one much lower. To this extent Chinese Christian leaders *have made* economic sacrifice. But there seems to be little evidence to show that they could make the more drastic sacrifice of *living* always on the economic level of those they serve without deleterious effects upon their life and work.

This inherent vitality of the personality is also at one and the same time an explanation of the aspiration for economic self-help as well as of spiritual vitality. Yet many vital personalities are far from being astounding successes as pilers up of economic resources! Most missionaries, for instance, do not come from the ranks of the wealthy. Some of them can successfully raise money but what success they would have as a group, if dependent entirely on their own exertions, cannot wisely be stated. To this extent, at least, economic self-reliance and earning capacity do not feed into the missionary enterprise. The men and women who *use* the Church's resources are not the same, in most cases, as those who *earn* them. This proves the point, already made, that spiritual vitality may be present in both those who earn economic resources and

SCROLLS USED IN FUNERAL PROCESSION TO THE SUPERIOR OF THE ISLAND OF PUTO.

*Photo: Robert F. Fitch.*

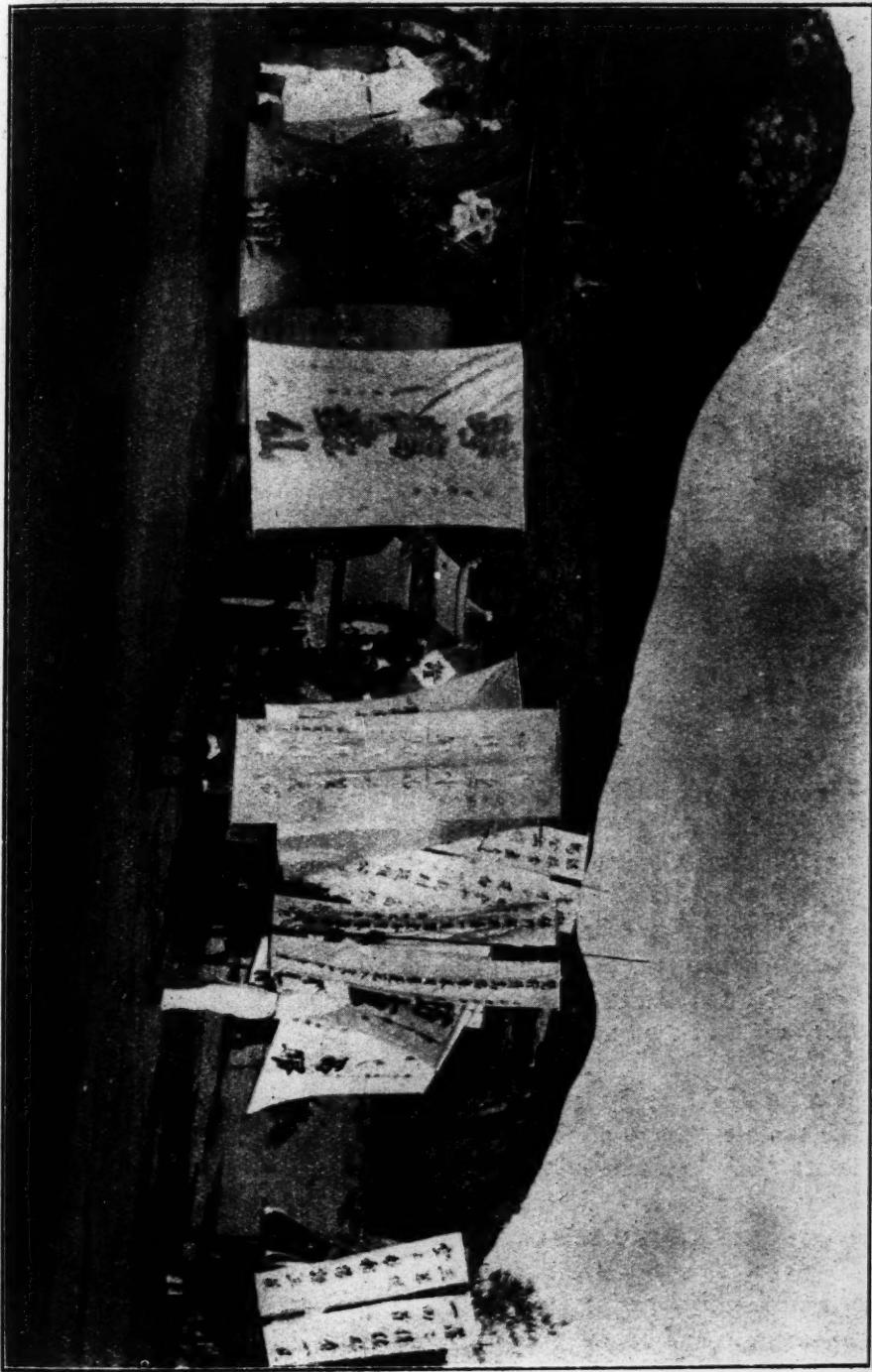


Photo: Robert F. Fitch.

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those who use them; both *earner* and *user* may be equally vital spiritually. Otherwise the most successful earner would be the most vital spiritually. This conclusion is not generally accepted.

In the last analysis, then, spiritual vitality is rooted in something other than money, propaganda or organization. Its Christian root is *personal response* to God in Christ, though this is often affected by social and sometimes by economic considerations, to the extent of the adverse influence of which, it is unsatisfactory. Economic resources come sometimes by accident; mostly by hard effort. But a vital religious life only begins and grows if and as one responds personally to the call of God in Christ. Has subsidization, as heretofore *managed*, hindered the freedom of this response? I think it has. The economic influence of the missionary and the emphasis on denominational peculiarities, both of which have accompanied it, have all too often focused spiritual attention on the less important things. The war over the creeds has, when known to a seeker, often blurred his vision of Christ.

All too often a particular type of response was urged as essential; propagandic effort was centered on transmitting a particular individual's or group's experience instead of creating the conditions for the *birth of a new one*. In the response of a soul to God there is something which is both mysterious and individual at one and the same time. But in all too many cases missionaries have thought that those who subsidized the opportunity to respond to Christ could also set the form of this response and even touch it off! But there is no one type of human response to God as there is no one type of soul! This response must be personal to be vital though it must express itself in fellowship and social effort. It has, if real, little to do with the economic terms on which the opportunity is given to make it. All subsidizers and genuine propagandists can do is to tell people that a search for God explains their own life and then show a life to back it up. This may result in a desire in another to make the search for himself: it cannot reproduce exactly the experience of the subsidization-propagandist or even that of the altruistic sharer.

How can one know, then, when this personal response has been made? A large proportion of Chinese Christians have been tested at this point by their economic efforts and their ability to repeat certain creeds, texts or theological concepts. To put these first, however, is like proffering the branches of the peach tree in place of the peaches. The only real proof that this response has been made is the presence of a dynamic urge to moral, social and spiritual effort in the life of the one who claims to have made it. This may often, at first, be relatively weak. But, weak or strong, what should it mean? Should it eventuate in the respondee being able to stride just like the Baptists, the Methodists or the Anglicans? The trouble is, it often does seem to mean just that!

It should, in contrast, mean living the way of Christ! Such living is not found in the mastery of creeds or theologies alone or especially. *It is a way of fellowship of Christ and fellowship with Him and all Christians.* It involves the continuance of the search that is only begun when the personal response is made: a search that may be long and difficult.

This search involves, however, a number of things in which *practice* should begin at once. The Christian should shoulder personal responsibility. He should seek to induce others to make the same search as himself. He should be willing to cooperate with others in this search. We may here again ask, Why has the Chinese Church, in the large, not as yet developed either an adequate passion or program for the evangelization of China? To the reasons already given may be added another. With the system of subsidization has gone a tremendous emphasis on *individual* salvation. Too many have, therefore, thought their religious search ended when they themselves are saved or think they are, or are told by others that they are.

Missionaries have worried over the self-centered or self-regarding life of many Chinese churches. They and others have blamed it on subsidization. It is really much more due to people trying to do just and only what they were told. It is, for instance, surprising how many of the hymns and prayers heard in Christian services have to do with individual salvation or satisfaction. Such do not hold up sufficiently the Christian obligation to serve others as well as satisfy themselves.

Finally this dynamic urge in an individual life should lead into fellowship with all other Christians. But here appears another of the evils of subsidization. This has been utilized in too many cases to induce people to believe that an *exclusive communion* is the best or only way of salvation. Such subsidization can never do aught but harm! Christians everywhere should feel free to share their experience of Christ and God with any Christians anywhere in any church! Likewise they should share with one another their burdens, their tasks and their resources. That principle again precludes the possibility of western Christians sharing their spiritual experience with Chinese Christians unless they at the same time also share their burdens and all both own.

It is this kind of a vital experience that we expect the economic dependents of varying degrees, as mentioned in the previous article, to have. Likewise we expect the economically strong to exhibit it also. Those who use their brother's resources in Christian service can have it as well as those who earn them or rely only on their own. If they cannot, then multitudes of Christian people are told to seek a spiritual vitality they cannot have. That, if true, would be mockery! But it is not true!

Spiritual vitality can only grow in a fitting soil. Western Christians have helped prepare the soil in China. But they cannot vitalize the seed or provide a substitute for the sun and rain of divine forces. Their economic resources are like fertilizers. The Chinese soil needs this economic fertilizer. But too much of it is almost as bad as none. Knowledge of the soil is essential to the effective use of a fertilizer. For in the last analysis the soil creates its own conditions. Its lack of certain elements is one; other elements are found within it that must be noted.

What are, then, the indispensable conditions for spiritual vitality which *must* be met? These are in general three. First, autonomy; second, responsibility; third, comprehension. These three conditions are indispensable to the spiritual vitality and creativeness of any individual or group, whatever their economic strength or status.

Spiritual vitality and creativeness are impossible without *self-direction*, the keynote of autonomy. Even with it, spiritual vitality does not always emerge; other things may militate against it. But no soul is spiritually alert that does not direct its own response to God. That does not, of course, preclude instruction in spiritual things. Neither need it prevent denominations or groups from presenting their own creeds or theologies.

*Self-direction* only operates in these connections when the respondee is allowed to exercise his own power of choice. Working up to a choice takes time. It is, therefore, evident that economic help must not involve with its acceptance the *necessary* adoption of creeds or theologies. That it often has and still does is one of the ways whereby subsidization does harm. For it thus—usually unconsciously—exploits economic need in the interest of a certain spiritual choice. If subsidization inevitably means this it ought to stop at once! True Christians cannot be made that way!

*Self-expression* also is essential to self-direction. Imitation has its place. But a spiritual experience built up exclusively on imitation can never be more than automatic! One great trouble with Christianity in China is that too many Christians are simply automatons! Missionaries object to the old feature of Chinese education whereby the students studied phrases with a view mainly to turning their back on the book and repeating, usually without understanding, its sounds and words. Religious instruction is necessary. But unfortunately much of the religious instruction given in the past follows this old Chinese method. I know! I used to indulge in it!

No experience is vital until one is able to express it or respond to it in his own way. This means that until one has thought it, or some aspect of it, through for himself it means little or nothing to him. In other words a vital religious experience *must have a creative movement*.

in it, be that movement great or small. Take, for instance, Christian worship in China. It has been mainly imitative! The subsidizers have thought that leading the Chinese to worship God means worshipping Him as westerners do. Little attempt has been made, until quite recently, to lead the Chinese to find out how they want or need to worship God. That is another aspect of subsidization that *must* go! One difficulty is that the subsidizers do not agree as to how this worship should be carried on, with the result that on each stream of subsidization floats a particular type of worship-boat. Why should this be? It tends to make economic influence a determining factor in worship. For that there is no excuse!

The development of the sense and meeting of responsibility comes only with the *actual bearing of responsibility*. Western churches cannot transmit their sense and modes of responsibility to China. Unfortunately with their subsidizing liberality has also gone, in many cases, the over-ready assumption of responsibility. How can Chinese Christians develop a sense of economic responsibility? Only by being actually responsible for the economic resources, including property, of their church or the Christian work connected therewith. Is it necessary that the source of the economic resources be rooted always in those bearing responsibility for its use? If it is, then missionaries and executives of great commercial organizations are all in a sorry fix!

Right here emerges one commercial principle that might well be more definitely incorporated into Christian work in China. Both missionaries and commercial executives are given responsibility for the use of economic resources they do not directly earn or own. Without this principle little organizational effort of any kind could go on. Likewise western Christians must learn to share their economic resources with Chinese Christians and allow them to use it to build up Christian work and experience. This lesson Chinese Christians have not, in general, been taught. I have noted that when talking about the use of funds for which missionaries are responsible, Chinese Christians sometimes tend to radical and even reckless statements. But I have noticed, also, that as soon as they actually feel the weight of real responsibility for them, their easy talking usually dies down and cautiousness appears.

Wheat will not grow until seed is put in the ground. Responsibility will not develop until it is actually felt upon the shoulders and in the heart. Of course even then mistakes may be made. But since when did God give the prerogative of making mistakes in the use of things economic to western Christians?

All the above is summed up in this working principle, that Chinese Christians must be allowed to *grow spiritually in their own way*. China is often charged with looking backward to standardized social and religious ideals. One difficulty with religion as imported from the West

is a similar tendency to standardization which is none the less rigid because it is yet young. Observation leads me to feel that while Protestantism is presented as primarily a scheme for individual regeneration and experience, its psychology is much more institutional than is generally recognized. The strength of subsidization as heretofore practised is rooted in this institutionalism. Sharing tends to root itself more in spiritual equality. That is another argument in favor of adopting its psychology and method. Perhaps, for instance, Chinese Christians will want to grow through the religious use of the intelligence rather than through the mystical approach. Personally I think they have about as much mysticism in their make-up as their western friends. They are, however, often credited with actually being somewhat more practical. In any event they must develop their own religious experience. It will be no use to them or the world unless they do! I see no reason why this cannot be done even if western Christians continue to share their economic resources with them. But if those who give them money and missionaries must also tell them how to grow spiritually then they had better keep both their money and their missionaries!

Here emerges one guiding principle for the future economic relationships of Chinese and western Christians. In some way the economic resources of western Christians if shared with the Chinese Church must be on the basis of the *intrinsic right and responsibility of Chinese Christians to use such economic resources* to build up their religious and institutional life in their own way. Just what this ultimately means both Chinese and western Churches must needs study together. It involves the problem of endowments for the churches. Endowments for schools and hospitals are regularly a part of western Christian practise. On endowments for churches, however, they look askance. The Chinese Christians must learn by experience at this point. To study the whole problem is one pressing challenge to both the Christian spirit and the scientific mind. It is at this point that the third main condition of spiritual vitality becomes evident.

Autonomy and responsibility necessitate *understanding* or comprehension on the part of Chinese churches of the funds they are to use and the tasks they are to direct and for both of which they ought to bear the responsibility. Heretofore programs for Christian work in China have come mainly out of western Christian minds. To study what programs are called for either in the use of their own or western resources will bring to Chinese Christians an understanding of the responsibilities which belong to autonomy. Chinese churches might delve into this problem with or without the presence of their western colleagues. But they must delve into it. They must find out what they want or ought to do and how to use such resources as are available no matter what their source. For Chinese churches thus to study their future programs will take time.

In view of the vast needs of China, western Christians might be troubled again with that spiritual impatience which in part accounts for the rapid growth of subsidization in the past. But this impatience must be curbed! It is essential to the spiritual virility of the Chinese Christians that they come to grips with their own responsibilities. The Christianization of China is, in the main, their task. To comprehend it is both their duty and a spiritual necessity.

A few other necessary and significant aspects of the use of their own and western economic resources may be noted here. Chinese Christians may want to make the church more pedagogical and less homiletical in its main features. Or they may want to *separate* worship from the teaching function of the Church. Why not? To make the Church more of a school and less of a preaching hall, or to separate the two, may meet their needs better. They want rural preachers or workers who can help the farmer get more out of his fields as well as feed more into his soul. Again why not? After all, religious experience does not come easily to those whose souls are numbed by reason of the grilling toil of barely making ends meet. That fact shows that one's economic level does have a bearing on his spiritual vitality. I note, too, that most of the Chinese Christian leaders who are doing things in a vital way have risen to a higher economic level than most of their countrymen! The two things cannot be disconnected! Some economic security seems essential to spiritual vitality. To help them achieve both is one way whereby western Christians may help Chinese Christians bear their burdens.

Must Chinese Christians have a creed? Some say "Yes" others "No." Suppose they want to make the first and major article of that creed free fellowship? What if they wish to take their freedom of relationships between their own religious systems and sublimate it into a free fellowship in the spirit of and loyalty to Christ? Why must they imitate the ecclesiastical exclusionism of the West because they share its economic surplus or its sacrificial gifts? They may desire also to expand their Christian fellowship more through personal relationships than propaganda. When left alone they seem hesitant about *urging* others to a religious decision. They seem to feel that a dynamic faith embodied in a personality is self-operative. They should be allowed to try it out.

In short if they feel the need of western Christian economic help they should be allowed to use it as they wish. When they have achieved spiritual independence and made their own response to God they will not fail to develop economic effort to the limit of their strength. For Christian economic effort, as I have noted, is a fruit of spiritual vitality. When Chinese Christians face and meet their responsibility they have spiritual vitality. Anything that will help them meet it is justifiable; anything that hinders it unjustifiable.

## Proverbs and the Analects A Comparison of their Teachings Moral and Religious

MONTGOMERY HUNT THROOP

(Continued from page 330, *Chinese Recorder*, May, 1929).

*Acquisition and value of wealth.* Various means are mentioned in *Proverbs* by which wealth is obtained, as violence (11:16), inheritance (19:14), wise and right conduct (15:6, 22:4), diligence (10:4, 12:11, 13:4, 11, 21:5), labor (14:23), and as the gift of God (10:22). The chief advantage of wealth is security of life (13:8, 18:11), but, if acquired unjustly, it does one no good (10:2, 20:21, 21:6, 28:20, 22). Better than wealth is an honorable name (22:1), knowledge (20:15), and righteousness (11:4, 28, 16:8, 28:6). Wealth is hard to retain (23:4, 5) and unsatisfying (15:16). A competence is best (16:19, 30:7-9). One should be neither a miser nor a prodigal (11:24, 13:7). Similarly the *Analects* teaches that one should be contented with moderate possessions and not avaricious (13:8, 14:1). Wealth is unreliable so should not be sought (7:11), therefore Confucius did not teach how to acquire it (9:1). Wealth is not to be gained wrongfully (4:5, 7:15, 19:1), nor should one help another do so (11:16). Avarice in the rulers produces robbery among the people (12:18); rather should the rulers plan to enrich their people (13:9).

Concerning *Legal Procedure* the *Analects* appears to teach nothing definite.

*Duties of Witnesses and Judges.* *Proverbs* repeatedly emphasizes the importance of bearing true testimony. (12:17, 14:25, 19:5, 28, 21:28, 24:28, 29, 25:18) and of judges refusing to receive bribes (15:27, 17:23) and acting impartially (17:26, 18:5, 24:24-26, 28:21). In the *Analects* it is laid down that a man should not bear witness against his next of kin (13:18). The judge must be impartial (15:24), must be exact and law-abiding (13:3), and must not depend on popular opinion (15:27). He should not do wrong to keep in office (18:2) and when the country is disorganized should be mild in his sentences (19:19).

*The Purpose of Punishment.* In *Proverbs* the purpose of punishment is declared to be a moral remedy (19:19, 20:30) but its good effect depends on the intelligence of the offender (19:25, 21:11). In the *Analects*, on the other hand, it is regarded merely as the fitting requital for wrong (14:36).

The *Analects* passes over the *Dangers of suretyship* without comment.

*Character and Conduct of the Ruler.* In *Proverbs* the ruler is held to be subject to God (21:1) so he should avoid wrong doing (16:12), falsehood (17:7), stupidity and avarice (28:2, 16) and cruelty (20:28). As a judge it is expected that he will search for the facts (25:2) and will pronounce judgment in accordance with the divine law (16:10) thus scattering evil (20:8) and making firm his rule (29:14). The ruler must be sober (31:4, 5) and defend the common people (31:8, 9); his plans are secret (25:3) and it is important that he have good advisers (25:4, 5); his wrath is dreadful and his favor to be sought (14:35, 16:13-15, 19:12, 20:2). A bad ruler makes his people unhappy (29:2) and destroys them (28:15) surrounding himself with wicked courtiers (29:12) but a good ruler makes the people glad (29:2) and makes the nation strong (29:4) eradicating the wicked (20:26). His glory depends on the number of his subjects (14:28). The *Analects* treats this subject even more fully. Good government is what everyone desires and is attracted to (13:16), while anarchy is worse than savagery (3:5). In order that there may be peace and order it is necessary that the ruler have not only the title but the actual power belonging to it (6:23, 12:11). Hence those who usurp authority cannot be approved and supported (7:14, 8:1, 13:3). A stable government is based on the encouragement and protection of agriculture (14:6). Generally speaking, an effective imperial center of rule is best for all the people (16:2); thus the people are brought into right relations with God, for the Emperor is the high priest (20:1). An understanding of this relationship and its practical application makes government easy (3:1). With imperial approval an able and good man rules by divine right (20:1). The keynote of a good ruler's policy is magnanimity (3:26) so he does not try to terrify the people (3:21). He is lenient with the people, while strict with himself (6:1). Thus he will obtain the confidence of the people which is the prime requisite of successful government (12:7, 19:10). The aim of the ruler should be to multiply, enrich, and educate the people (13:9). He tries to prevent wrong-doing rather than merely to punish it (12:13). A century of such good government would be sufficient to reform the evils which disfigure human nature (13:11). In his treatment of his subordinate officials, the ruler should show justice, promoting the good and dismissing the bad; thus the people will be made happy. He finds able men to employ (8:20) and is expected to treat them courteously (3:19, 4:13), to listen to their advice attentively even when contrary to his own opinion (13:15) and to employ them actively (13:2). The ruler himself should be a model for all his subjects. A virtuous character is the

one essential thing (2:1, 3, 12:17, 18, 19, 13:4, 6, 13, 14:44). He should be earnest, frugal and benevolent (1:5), dignified, merciful and just (2:20, 5:15, 13:25), deliberate and far-sighted, (13:17), courteous and serious (13:19), magnanimous, honest, diligent and just (20:1). Furthermore, the ruler must have sufficient self-confidence (5:5). Ruling requires forethought and determination (12:14), leadership (13:1) and not only learning, but also practical ability (13:5). And of chief importance is a realization of the magnitude of the task (13:15). The ideal ruler was Yu (禹), founder of the Hsia Dynasty, 2205 B.C. (8:21). Such a ruler is sublime (8:18, 19). But even the best rule requires time to take effect (13:10). The ideally virtuous ruler accomplishes his aims by moral influence without effort (15:4).

*Duties to Political Superiors.* *Proverbs* teaches that in the presence of rulers one should restrain one's appetite (23:1-3) and behave humbly (25:6, 7) and speak discreetly (25:15). Loyalty is the best policy (17:11, 24:21, 22) and a trustworthy agent will be appreciated (13:17). It is wise to make gifts to those above one, for they help one's advancement (17:8, 18:16, 21:14). Good citizens enable their country to avoid calamity (29:8), they bring it honor and safety (11:10, 11, 14, 14:34). The *Analects* greatly stresses this subject, holding that duty to the state takes precedence over duty to one's family (11:7). Pay is a very minor consideration (15:37). It is required of the official that he be thoroughly loyal to his ruler (3:19, 9:15). This loyalty is manifested most clearly in times of adversity (9:27). An official must be able and honorable (13:20) but he who usurps the prerogatives of his superiors is untrustworthy (3:1, 2, 10, 14). An officer should never deceive his ruler (14:23), must be very deferential to him (3:18, 19, 5:15, 10:4, 5, 11, 13, 16:6, 8), but should boldly oppose any unwise plans of the ruler (13:15, 14:8, 22, 16:1). Yet in opposing the ruler great tact is required (4:26). A minister is expected to assume responsibility for his ruler's errors (7:30) but under no circumstances must he assist his ruler to usurp authority (3:13, 6:7, 17:1), or to oppress the people (11:16, 23, 15:1). An officer must not coerce his ruler (14:15), but rather should recruit men of ability in the service of his prince (14:19). With such men as ministers, the deficiencies of the ruler are largely compensated for (14:20). But loyalty should not be carried to a foolish extreme (5:20, 8:13, 14:17, 18, 15:36) and when the ruler will not listen to good advice and governs the country badly, the wise man retires from office (15:6).

*Consideration for Brutes.* *Proverbs* briefly inculcates consideration for domesticated animals (12:10). The *Analects* mention Confucius' unwillingness to take an unfair advantage of wild creatures in hunting

them (7:26), but disapproves of hypocritical sentimentality regarding animals (3:17).

*Temperance.* In *Proverbs*, moderation and self-restraint are treated fully as one of the chief subjects on which the Jews needed instruction. Excess is to be avoided in sleep (20:13), in food (25:16, 27:7), in drink (20:1, 21:7, 23:29-35) and in speech (10:19, 12:13, 13:3, 14:3, 15:23, 17:27, 28, 18:13, 21, 20:25, 21:23, 29:20). A man is able to live the moral life only as he learns to curb his temper (14:17, 29, 16:32, 19:11, 25:28, 29:11) and his lust (5:1-14, 6:20-35, 7:1-27, 22:14, 23:26-28, 29:3, 30:20, 31:3). In the *Analects* this virtue is also taught but not so earnestly. Both excessive self-repression and self-indulgence are abnormal (7:35, 11:15). Temperance is safe and sane (4:23); even love should be restrained (3:20). The scholar is expected to be moderate (1:14, 9:15, 10:8). Intemperance is uninteresting (17:22) and a form of weakness (5:10).

*Temptation.* The teaching of *Proverbs* is that man should avoid temptations (4:25-27, 14:16, 21:29, 27:12, 28:14) and shun the company of evil men (1:10, 4:14-17, 17:4, 14, 23:6-8, 24:1, 2, 25:26). The treatment of this subject in the *Analects* is much less thorough. Fear (2:24) as well as the love of adventure, poverty, and judicial severity all tempt men to wrong-doing (8:10); likewise the dread of appearing inconsistent (1:8). But when steadily resisted, temptation loses its power (2:4).

*Prudence and Tact.* *Proverbs* proclaims that for woman as well as man discretion is indispensable (11:22). Prudence is the way of safety (14:8, 15, 19:2, 22:3, 26:10). Tact must be used in dealing with fools (26:4). The *Analects* pays especial attention to this subject because circumspection is essential for officials and leads to preferment (2:18, 5:1, 11:5). Prudence involves far-sightedness (15:11), gravity (1:8, 10:9) and reserve in speech (4:22, 24, 5:4, 12:3, 14:4, 21). It is required in the military commander (7:10). The prudent man avoids tasks which are clearly impossible (6:7, 17:5), is not hurried and petty (13:17), refrains from making comparisons (14:31), denies himself distracting pleasures (19:4), withdraws from compromising company (19:20), conforms to current custom except where some important principle forbids (9:3), supports law and order (8:13, 15:6, 18:5), and takes no unnecessary risks of bodily injury (6:8, 8:3, 10:8). Prudence as selfish and benevolence as altruistic are not necessarily antithetical (6:24) but the former may be carried to an excess (5:19). Tact characterizes the gentleman (3:7) and gains him valuable information (1:10). It is most untactful to boast (6:13).

*Right Motives.* *Proverbs* holds that right motives color one's whole environment, making it appear either friendly or hostile (11:23,

27, 21:10). The *Analects* emphasizes right motives. They precede and produce good manners (1:2, 3:8). Men's actions often manifest their motives (2:10) though sometimes they are hard to discover (11:20). Our own motives require self-examination (1:4, 4:17, 5:26). The love of fame is not a right motive, common as it is among nobler minds (1:1, 4:11, 14, 12:20, 15:18), much less is the love of money (8:12). Sincerity is the very essence of ethics (4:15); without it nothing has value (3:26, 4:3, 5:23). The lack of sincerity is the most shameful thing (1:3, 5:24). Sincerity is more important than honorable parentage (6:4); it is necessary for usefulness in the public service (13:13, 17:12), yet it is the direct opposite of pomposity (19:16). Sincerity involved in love for the people may involve sacrifice and suffering (18:1); it is not governed by expediency and does not cringe (6:12). Sincerity imparts a serenity to life (7:36, 12:4) and dispels all feeling of false-shame (4:9). It prevents rash speech (4:22). Culture tends to corrupt sincerity (11:1, 19:8), consequently in the civilized world sincerity is all too scarce (7:25). Yet even so, the sincerity of others is not to be doubted groundlessly (6:23, 14:33).

*Meekness.* According to *Proverbs*, pride is one of the chief sins. It amounts to practical atheism (21:24) and separates a man also from his fellows (21:4). It blocks the road to intellectual progress (26:12) and precedes misfortune (16:18, 18:12), disgrace (11:2, 29:23) and strife (13:10). Self-seeking cloys the palate, but unselfish service contents the heart (25:27). False social pretensions are ridiculous (12:9), but modesty is admirable (27:2). The *Analects* agrees in the importance assigned to the virtue of meekness. It is the way to success (12:2, 15:14) and a necessary part of courtesy (15:41). Acknowledgment of ignorance is a part of knowledge (2:17) and the truly wise man can learn even from the unwise (8:15). So, generally speaking, the more worthy a man, the more humble he is (7:1, 2, 3, 5, 32, 9:7, 10:1, 11:25) and modesty characterizes real ability (14:29, 32). Finally, God himself recognizes and approves the meek (14:37).

*Evils to Avoid.* *Proverbs* warns man against many evils—sloth (10:26), contempt for others (11:12), avarice (28:8, 25), hatred (10:12), wrath (15:18, 29:22), jealousy (27:4), desire for vengeance (20:22, 24:17, 18), ingratitude (17:13), contentiousness (3:30, 17:1, 14, 19, 18:6, 20:3, 22:10, 26:17, 21, 30:32, 33), flattery (26:28, 27:14, 28:23, 29:5), dissimulation (26:23-27), falsehood (4:24, 12:19, 13:5, 14:5, 20:17, 25:14, 26:28), breach of confidence (11:13, 20:19), treachery (13:2, 26:18, 19), slander (10:18, 11:9, 16:28, 18:8, 25:23, 26:20), evil plotting (3:29, 6:12-15, 10:10, 15:26, 16:27, 30, 24:8), oppression of the poor (22:22, 23, 28, 23:10, 11) and robbery (1:10-19, 3:31, 32, 12:6, 16:29, 28:28,

29: 10). There are also many evils against which the *Analects* warns men: cherishing resentment (5: 22, 14: 2), combativeness (16: 7), foolhardiness (5: 6) timidity (9: 28), avarice (14: 1, 16: 17), ambitiousness (14: 2), bribe taking (14: 14), prodigality (7: 35), parsimony (7: 35), hilarity (14: 14), conviviality (16: 5), lust (14: 2, 15: 12, 16: 7), boasting (14: 2), talkativeness (14: 14), egoism (9: 4), obduracy (9: 4, 14: 34), meanness and vanity (8: 11), impatience (15: 26), doubt and anxiety (9: 28), disrespect (14: 46), dishonesty (8: 16), pomposity (13: 26), dissimulation (15: 26), gossip (16: 5), prejudice (4: 10, 9: 4), usurpation (3: 1, 2) and foolish talk (7: 20).

*Virtues to cherish.* *Proverbs* has its positive as well as its negative side and inculcates a number of virtues in one's relations to other men as, justice (21: 3, 15), uprightness (10: 11, 20, 21, 32, 11: 30, 12: 5, 12, 15: 28, 28: 12, 29: 27), fidelity to friends (17: 17, 25: 19, 27: 10), courage on behalf of others (24: 10-12), charity towards another's faults (17: 9), consideration for others' feelings (25: 20) discretion with fools (23: 9, 26: 1, 5, 8), tact in speaking (15: 4, 16: 21, 24: 26, 25: 11), kindness in speaking (12: 18, 15: 1, 16: 24), helpfulness (12: 26), liberality 3: 27, 28, 11: 25, 26, 14: 21, 19: 6, 17, 21: 26), mercy (3: 3, 4, 11: 17, 17: 5, 31: 6, 7), love (10: 12, 15: 17) and kindness towards our enemy (24: 29, 25: 21, 22). The *Analects* is at least equally devoted to the promotion of the virtues. Very prominent are two, "chung" (忠) and "hsin" (信). The former ideograph is composed of two elements, 中 "the middle" and 心 "the heart" (i.e., having the heart in the right place) and may be translated "conscientiousness," "sincerity," or "loyalty." The latter is also composed of two elements 人 "a man" and 言 "a word" (i.e., a man standing by his word) and may be translated "veracity," "faith" or "faithfulness." These two are frequently linked together as the essentials of a virtuous character (1: 4, 8, 5: 27, 7: 24). Almost equally important is "ching" 敬 composed of two elements 荀 "careful" and 支 "to tap" or "take charge of affairs" which may be translated "attention," "respect," or "reverence" (1: 5, 2: 7, 20, 3: 26). The greatest of all virtues, however, according to the teaching of Confucius is "jen" (仁), the character being composed of 人 "man" and 二 "two," suggesting the right relationship of one man to another. It may be translated as "benevolence," "altruism," "humanity," or "charity." Confucius defined it (12: 22) as 愛人 "love for men," and the great commentator, Chutzu, declared it the summation of virtue, for it includes the other chief virtues, viz., righteousness, courtesy and wisdom. Benevolence (仁) is mentioned in fifty-four sections of the *Analects*, more frequently than any other virtue. Other virtues mentioned more than once are (弟) respect for elders, (謹) circumspection, (溫) affability, (恭) respect (儉) frugality, (讓) deference, (和) concord, (清) purity of motive,

恒 constancy, 剛 firmness, 恕 kindness, 直 straightforwardness, and finally (勇) courage, which is commended half-heartedly because of its frequent abuse (17:23).

*Religious virtues.* As might be expected, *Proverbs* mentions various religious virtues, such as submission (3:11, 12, 19:3), love of religious teaching (13:13, 29:18), generosity in giving (3:9, 10), trust (3:5, 6, 16:20, 28:25, 26, 29:25) and reverence (9:10, 14:2, 15:33), adding promises of reward for the last (3:7, 8, 10:27, 14:26, 27, 19:23, 22:4, 23:15-19). In the *Analects* stress is laid on two things, filial piety and the official cult. Filial piety "hsiao" (孝), the ideograph being composed of two elements, 老 "old age" and 子 "a son" or "child" (i.e., the young supporting and upholding the old), is the perfect service of one's parents and has become the corner-stone of the classical Chinese morality. It is the root of morality (1:9); it is defined as (a) decorum in waiting on parents, burying them and sacrificing to them (2:5); (b) consideration for parents (2:6); (c) reverence for them (2:7); and (d) obliging manners toward them (2:8). Sacrifice to departed ancestors should be performed diligently (9:15) and three years of mourning for parents is the rule (17:21). The way in which this mourning is performed is a test of one's character (19:17). Spirits outside the family should not be worshipped (2:24) and to usurp rites belonging to other families or a higher rank is an abomination (3:10). Rites are the key to government (3:11); they have a moral and educational effect (3:17) and exercise a restraining influence which is indispensable (6:25) so that one should be eager to learn them (3:15, 10:14). One should prepare for religious rites by fasting (7:12, 10:7); in them the essential thing is reverence (3:26, 10:10, 15) and virtue in the worshipper is the *sine qua non* (3:3). Simplicity and sincerity should be the ruling principles in religious ceremonies (3:4). Imperial offerings, however, should be generous and the ceremonial robes elegant (8:21). Rites unsanctioned by tradition and good sense are superstition (5:17). Wisdom lies in doing one's plain duty and avoiding the uncanny (6:20, 11:11). Not to reform one's evil ways is a sin (15:29) but conformity to the divine law is liberty and life (6:15).

*The Law of Cause and Effect.* The writers of the book of *Proverbs* were entirely convinced that a man will reap what he sows (5:22, 23, 11:3, 18, 31, 12:14, 14:14, 18:20, 22:8, 28:10). The *Analects* believes that actions spring out of character (1:2). Character influences other men also (15:4). The love of virtue sets a man free from vice (4:4, 6). Evil deeds, such as usurpation bring their retribution (16:2).

*Results of Right and Wrong Conduct.* *Proverbs* presents a series of alternatives as the result of either right or wrong conduct: hope or

despair (*10:28, 13:9, 14:32, 24:19, 20*), moral courage or cowardice (*4:18, 19, 28:1*), moral perception or blindness (*28:5*), truth or error (*14:22*), honor or shame (*12:8, 14:19, 18:3*), enduring fame or oblivion (*10:6, 13:2, 21:7*), deliverance or misfortune (*10:9, 11:21, 12:21, 26:2, 28:18*), prosperity or calamity (*13:21, 14:11, 17:20, 21:12, 29:16*), riches or want (*13:25, 15:6*), joy or trouble (*12:20, 29:6*), stability or insecurity (*2:21, 22, 10:25, 30, 12:7, 24:15, 16*), satisfaction or disappointment (*10:3, 24*), life or death (*10:2, 16, 31, 11:7, 19, 12:28, 15:24, 28:17*) and God's favor or condemnation (*12:2, 19:29*). The wicked suffer in place of the righteous (*11:8, 21:18*) but righteousness is its own reward (*13:6, 14:14, 21:21*). The *Analects* teaches that the results of right conduct are fame (*15:19*) the love of good men and the hatred of bad men (*13:24*), the winning of friends (*4:25*), and personal improvement. Right conduct has more influence on others than either precept or penalty (*2:3, 5:2, 12:17-19, 13:4, 11, 12*). Wrong conduct on the part of good men attracts attention (*19:21*). Habitually practised it results in personal deterioration (*14:24*) and finally endangers one's life (*6:17*).

*Music.* Strangely enough there is no reference to music in the whole of *Proverbs* but in the *Analects* it occupies so important a place that a separate section must be devoted to it. Music was one of the main branches of education as among the ancient Greeks and down through the Middle Ages. Hence general directions as to the rendering of music are given (*3:23*). Music is a factor in character building (*3:25, 7:13*) and may mellow manners (*17:4*). Hence martial music should be banned (*11:14*). Religious music should be quite distinctive (*9:14*). And last but not least, music is to be enjoyed (*7:31, 8:8, 15*).

In this brief survey of two great works of wisdom literature, it will be apparent that, without any suggestion or possibility of borrowing in either direction, the teaching and thought is largely parallel and similar. This indicates the basic unity of our common human nature and supports the Christian and scientific belief that the results of our observations and reflections and reasoning are valid and dependable.

## Needs that Western Christians can help Meet

**S**OME time since a reader of the RECORDER suggested that we say something more about those needs of China that western Christian can help meet. We have gathered a few statements in which some Chinese Christians give their views thereon and present them herewith.

### PERSONS, MONEY, TIME

As to the needs of China, we are finding ourselves, as the period of military revolution passes, in a period of reconstruction which is both difficult and important. Our greatest need is for education and for development along economic lines. As Christians we believe that Christian principles are at the root of this development. The Christian Movement in China needs to be large enough and flexible enough to follow the country's growth. China today is very different from China as it was ten years ago. But the Christian Movement has in these ten years made fewer changes. It must keep up with China's growth along these lines. To make this possible we need help from thinking Christians in other countries.

As to the kind of help western Christians can supply, I would say that, first of all, we need people. We need people who have had experience which they can share with us in the specific lines along which we are working, whose judgment can be trusted, who have a conviction of the value of Christian principles, who can interpret China to other countries, and who are concerned with the promotion of right international relations. We also need financial help. People in China are not yet ready to contribute largely to the work of the Christian Movement.

I feel that there is also great need of time. We want the Christian Movement in China to grow, but we count on our Christian friends in the West to understand that it will take time for this. We need their sympathetic understanding and their patience added to ours to make it grow naturally.

Miss TING SHU-CHING, General Secretary, Y.W.C.A.

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### EXPERTS AND INTERPRETERS

1. There is a need for a Christian evangelization of the villages. We need missionaries trained in rural and agricultural work to come out as experts to help our farmers. Through the improvement of seeds, new methods of agriculture, and through spiritual contact with the farmers, the village might be won to Christ.

2. There is a need for the Christian penetration into non-Christian private and government schools; some way by which mission boards can be in touch, on the one hand with such schools, and on the other hand with young men and women who are looking forward to doing missionary work in a foreign field. These people may come out to China not as missionaries, but as educators; not to preach, but to live the Christian life so as to attract others to them and lead them to inquire into the Christian religion and the faith that they express in their teaching and their life.

3. There is needed within the Church a vision of the living power of religion. We need western Christians to be members of the growing ecclesiastical institutions in China, to share their vital religious experiences with their fellow Christians and to help revitalize the faith of the Chinese followers of Christ.

4. Of course, there is always the educational need. We need open minded Christian educators to come over and teach in mission schools. We need people who are able to express through their lives the faith that they have embraced and to be sustainers of the Christian atmosphere in Christian schools. While we have seen clearly that the principle of making Christian schools more Chinese, more efficient and more Christian is fundamental to Christian education in China, we have come also to a stage of development in which we realize the need of missionary educators as foci of Christian religious influence. They will, therefore, be indispensable to China for years to come.

5. There is needed the presentation of Christianity to the Chinese thinking public by experts from the West, men like Canon Streeter, Professor William E. Hocking of Harvard, Professor Tawney of London, to come over and give us the Christian message. Through the intellectual channel, they can do a great deal to make the Christian Message intelligible and acceptable to the Chinese people.

6. There is need of international understanding and friendship. I think western Christians can come over and study Chinese culture and be in touch with Chinese scholars and officials and other classes of men of influence. Through acquaintance with Chinese life, they may interpret China to other countries, and bring their own culture to us to build up a strong foundation for further international relations.

You see I have not mentioned the financial need of the Christian Movement in China. This we can all understand without mentioning. It is very necessary that western Christians should understand that the financial support of the Chinese Christian Movement must be kept up, and that the ethics of financial transactions between western people and the growing Christian institutions in China should be more definitely and clearly worked out.

In general, through the working together of western and Chinese Christians in the Christian Movement, either in the line of Christian education or evangelization, or literary or medical work, there will grow up a new consciousness of the need and the power of Christianity. Whoever can help to create new methods of presenting the Gospel, will make an enduring contribution to China.

T. C. CHAO, Yenching University.

### ABILITY AND CHARACTER

It is my conviction that what China needs most is men of true Christian character with scientific training which will fit them to meet the tremendous demands of the reconstruction of a new nation. When we have men of this type, we shall have the rest of the material needs met. But this kind of person cannot be produced overnight or without serious effort. I conceive that this can be done most effectively by training them in Christian colleges and universities. We have failed a great deal in the past, and shall have many failures in the future, but this seems to be the place where we can do something to meet this great need. Hence any western Christians who want to help this country can do it most effectively, I think, through the Christian colleges and universities under the administration of Chinese Christian leaders. The result will not be seen quickly, but in the long run we shall see men of character and ability who will shape the policies of the nation and effect the various types of reconstruction for a better China.

CHING-JUN LIN, President, Fukien Christian University.

### UNDERSTANDING AND SUPPORT

- (1) A clear understanding of the development of "Young China" and her new aspirations.
- (2) Hearty moral support of China's plans for reconstruction, political, economical, industrial and educational.
- (3) Help make it widely known that China needs to be unyoked and included as a free member of the family of nations.
- (4) Help to strengthen the Christian Movement in China by further contribution of missionaries with the highest personal qualities and proper training.
- (5) Financial support to the Chinese Churches and other phases of educational, medical, social and special work that have not yet attained self-support.

H. C. TSAO, Secretary, China Christian Educational Association.

### EXAMPLES AND HELP

1. Living examples of the spirit of unselfish, Christlike service to our fellow-men.
2. Technical help in medicine, education, government, industry, etc.
3. Help in fighting ignorance and superstition on the part of the general mass by diffusion of scientific knowledge and wholesome religious ideas through literature and other means.
4. Help in eliminating unnecessary human suffering by reforestation, reclamation and conservation as well as other preventive measures through work of a constructive nature by Christian organizations.
5. Help in solving the acute problems of widespread poverty by teaching professions and providing outlets for human labor.
6. Help in training competent Chinese leaders for posts of responsibility in government, churches, industry, etc.
7. More hospitals and schools.
8. Adequate financial help.
9. The sympathetic interpretation of China, with all her shortcomings, to people of other nations.

Y. K. Woo, Y.M.C.A.

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### LEADERS

The Chinese churches need *effective leadership*. We welcome men and women who possess the Christlike spirit and live the Christlike life and who have *special contributions* to make. That is, we need first-rate educators, physicians, writers or editors, etc. We do not want ordinary missionaries, those who consider theological note-books as their only tool.

Z. K. ZIA, Christian Literature Society.

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### SCHOLARSHIPS AND INTERPRETATIONS

Indeed we need everything from the West: art, science, technique and religion. We need both money and men to help in political, industrial, and educational developments as well as in Christian enterprises. We all appreciate the voluntary assistance and service of our western friends along any line. However, the following things are most urgently needed in China at present:

1. The provision of special scholarships—as many as possible—in Christian Universities of the West, thus making available for good Chinese students all kinds of training.
2. Provision of one year's special fellowships to enable Chinese, specially social workers and teachers, to make investigations in the West along the line of their work.

3. Mutual and true interpretations of Oriental and Occidental civilizations and present conditions: translation of western literature (in a broad sense) into Chinese on a large scale.

4. Loans from the West based on a good motive and good arrangements to promote industrial development in China.

N. Z. ZIA, Lingnan University, Canton.

### INTERNATIONAL SHARING AND FELLOWSHIP

#### I. *The religious life:*

Spiritual fellowship. The handful of Christians in China feel themselves lost in the vast non-Christian population and their message sounds like a thin "voice in the wilderness" of the traditional religious systems on the one hand and the materialistic tendencies of the new age on the other. Christians of the West have their own experience along this line even in their so-called "Christian" civilization. They can help the Chinese Christians in their spiritual loneliness. This may be done in several ways:

(a) By individual churches establishing fraternal relations, as a Methodist congregation in Nashville, Tenn., with a Methodist congregation at Soochow, China (without necessarily involving financial relations); also between Sunday schools; women's guilds; etc.

(b) A large number of the younger people in the Chinese churches can read English and will be glad to receive helpful religious literature from abroad; also good periodicals. But the religious literature should be *liberal-minded* in view of the peculiar religious situation in China to-day.

(c) By sending outstanding religious leaders, including Christian professors, men and women, to China for lecturing tours, conferences, etc., such as Rufus Jones' visit two years ago and the prospective visit of Canon Streeter.

#### II. *Educational work:*

China's crying need to-day is education. Our government institutions are practically paralyzed through political interference and military operations. As centres of character building, where the rising generation can learn the art of self-discipline and social living, they are impotent. Christian colleges command great respect in Chinese communities, despite communistic or ultra-nationalistic propaganda to the contrary, because of their solid work, educational and moral. These institutions have been founded as good-will gifts from western Christians. They should be maintained and strengthened.

*III. Social work:*

(a) Social work experts from the West can help us much at this time when we are facing new problems in industrial relationships, when the nation has become aware of certain huge social maladies and is seeking ways and means of correcting them, such as the relief of poverty, child welfare, recreation, etc.

(b) Eight-tenths of the Chinese people are rural; most of our Christians are in rural and small town communities. The Chinese churches have an immense opportunity to Christianize China's rural life and improve the condition of rural people. By increasing the economic resources of the rural Christians, we help forward the self-support of the Chinese churches. In other words we need agricultural missionaries from the West: men like Outerbridge at Fenchow and Simpson at Changli in North China, the agricultural experiment station of Yenching University, Peiping, the Agricultural Department of the University of Nanking and the agricultural work of Lingnan University, all of which work is most valuable.

(c) Medical service. No comment needed.

*IV. International understanding:*

Christian churches and missions have been the principal centres for cultivating international understanding; much of the knowledge about foreign peoples and lands has been one of the beneficent by-products of Christian missions. We still need missionaries to serve as internationalists between China and the peoples of the West.

Y. Y. Tsu, Peking Union Medical College.

## In Remembrance

Olav Dalland

**O**N April 1st, 1929, the Norwegian Missionary Society suffered the loss of their superintendent in Hunan, Rev. Olav Dalland. Although Mr. Dalland was known to be suffering from a weak heart, this loss was a terrible shock to all of his co-workers. He had just passed his forty-fifth birthday and his twentieth anniversary in China. He came from a God-fearing home in western Norway, which also gave a sister to mission work in China. While a young man, he entered a Christian school for young people where he received a strong religious impression and his call to be a missionary.

After having graduated with honors from the theological seminary he came to China on April 5, 1908. He worked first at Yiyang, Hunan.

After his first furlough he was in charge of the Bible school in the same place. The preachers and evangelists from this school give eloquent testimony to his ability as a teacher. In 1920-1925 he occupied the chair of New Testament theology at Shekow. While there he won the love of his students and the respect of his colleagues to a special degree. Besides his own work he acted for some time as president and wrote several useful books! In addition he prepared the Lutheran Hymn Book and Church Book: and acted as the editor of Hsin I Bao.

When on furlough in 1925-27, many of his friends were much concerned about his health. But his motto seemed to be "not long but good." Besides doing deputation work, he delivered lectures on missions in the Royal University of Oslo; these were later published in book-form. He also published a book on China which ran into two editions. Finally he edited and wrote part of a book on the history of the N.M.S. in Hunan. He also rendered good service as a member of the Editorial Board of the CHINESE RECORDER.

On the retirement of Rev. Gotteberg he was elected superintendent in Hunan and warmly welcomed by the different districts of the Chinese Church. He faced the problems and difficulties of the present situation with wisdom and sympathy. But he was able to give only two years to this work. He was buried at Changsha on April 6th, both Chinese and foreigners gathering in great numbers to show him final honors. Mr. Dalland leaves a wife and four children, to all of whom our profound sympathy goes out.

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### Rev. John Murray

The Rev. John Murray was born in England, October 8th, 1846. His parents came to America in 1850 settling near Peoria, Ill. He received his early education in the common schools and later, after three years in Monmouth College, entered the sophomore class at Princeton College from which he was graduated in 1872. Three years later he graduated from Princeton Seminary and in 1876 he and Mrs. Murray were appointed to the Shantung Presbyterian Mission and located in Tsinan.

Mr. McIlvaine, Mr. and Mrs. Crosette and Mr. and Mrs. Murray opened the work in Tsinan and for fifty years Mr. Murray was directly associated with that station. Mr. McIlvaine and Mr. Crosette both died within a few years after Mr. Murray's arrival, one in 1879 and the other in 1881. Other colleagues joined Mr. and Mrs. Murray and the work went steadily on. In 1902 Mrs. Murray was called to higher fields of service but Mr. Murray continued his work in Tsinan until 1926 when he retired from active service and went to live with his son William in Los Angeles, California. The next year he visited his son

James in Chicago, Ill., and later made his home with his daughter Helen in Clifton, N.J., until on February 18th, 1929, in his 83rd year, he passed on to his eternal reward.

Mr. Murray was primarily an evangelistic missionary and the greater part of his life was spent preaching the gospel to the people in the country. By wheelbarrow, on donkey back and on foot he travelled over the whole of the Tsinan field and there is scarcely a village or hamlet in all the countryside which has not heard the glad tidings from the lips of this devoted man of God. His name was known and loved wherever he went. Many times after a hard day's travel he would sit up far into the night telling eager listeners of the good news of salvation through Christ our Lord.

Although Mr. Murray's time was largely spent in direct evangelistic work he also took a great interest in educational matters. Mrs. Murray opened the first school for girls in Tsinan in 1880. This school, though opened and closed many times, has finally developed into what is now known as the Murray Girls' School, doing both junior and senior middle school work and with an enrollment of seventy pupils. The commodious plant in which it is housed was planned by Mr. Murray and made financially possible, largely through his generosity, as a memorial to Mrs. Murray.

In later years, when no longer physically able to continue his work in the country, he taught Bible classes in the Girls' School and the Woman's Bible Institute and preached in the street chapels. The influence of Mr. Murray's consecrated life and work will long be remembered by the people for whom he so freely gave himself.

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### Mrs. Annetta T. Mills

Word was received by cable, on April 24th, of the death of Mrs. Annetta T. Mills, of heart trouble, at the home of her son, Roger S. Mills, in Chicago.

To her many friends in China, Mrs. Mills' name is synonymous with the education of the deaf. Coming out to China in 1884, she was married in the home of Dr. Hunter Corbett, in Chefoo, and proceeded immediately, with her husband, Dr. Charles R. Mills, to Teng-chowfu. There, just as soon as she had gained some knowledge of the language, Mrs. Mills directed her energies to plans for a school for the deaf. Previous experience in an institution of that sort in Rochester, N.Y., had given her the technical training required. After Dr. Mills' death the school was moved to Chefoo, where it is still carried on. As one result of this pioneer work, schools for this afflicted class have been started in several cities in China. The Chefoo school has served

as a training school for teachers who, upon returning to their home towns, have carried on the good work. Many of the graduates of this first school are now working in the Commercial Press, in Shanghai, where they are making excellent records as type-setters.

In 1924, Mrs. Mills retired from active mission work, having completed forty years on the field. Leaving Chefoo, she made her home with her older son in Nanking and, for part of her stay in that city, acted as hostess in the Women's Dormitory of the Nanking Language School. After the Nanking Incident she returned to America, keeping up her interest in things Chinese by her friendly contact with Chinese students at the University of Chicago, some of whom lived in her apartment.

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### A. R. Mackenzie

#### FROM MINUTE OF MANCHURIA MISSION COUNCIL

Council meets this year under the shadow of a great loss. On the eve of our gathering together members were stunned by the utterly unthought-of news of the death of Mr. Mackenzie from typhus at Hsingching. It seems probable that he contracted the fever while visiting prisoners in Hsingching gaol.

Mr. Mackenzie has been for over twenty years to all Manchuria missionaries a brother greatly beloved, and to our Chinese Christians a trusted teacher as well as a painstaking pastor and administrator. He first arrived in Manchuria in the centenary year of Protestant missions in China (1907), very shortly before the Great Revival, which stirred the Manchuria Church to its depths; even before he had acquired the Chinese language, he threw himself heartily into the spirit of this movement.

For the first three or four years of his missionary career he worked in the Liao-Hai Circuit, where he met his wife who had preceded him to that field; subsequently they worked together for two or three years in Kaiyuen district. In both of these places he is affectionately and gratefully remembered for his generous, sympathetic bearing and for that quiet, patient, thorough and unremitting evangelistic fervour which was so characteristic of him. But it was at Hsingching, where he met Mr. Pullar in 1913 that his crowning work in Manchuria was achieved.

He went there at a time when the church of that circuit was at a somewhat low ebb and badly needing re-organization; but ere long, under his masterly touch, the present five congregations were formed and put under the care of Chinese pastors. He then felt free to push forward new forms of aggressive evangelism and in particular he spent much time upon the development of the new national phonetic system, especially

with a view to the gospel message being brought within the reach of the illiterate, who form fully four-fifths of the population. In this way his ripe scholarship found scope till it acquired a very wide, and almost national recognition. Later he turned his attention to plans whereby he hoped to make the wealth he found in the Shuo Wen, the earliest Chinese dictionary of which we have any knowledge, (dating from about 100 A.D.), available for modern scholars. Only a man of his calibre could have faced this, and it is doubtful now whether this work, upon which he was engaged at the time of his death, can ever be completed. His recently published book, "Church and Mission in Manchuria", proves how deeply concerned he was that the new national spirit should be captured for Christ.

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## Our Book Table

**THE GUILDS OF PEKING.** By JOHN STEWART BURGESS. *Columbia University Press, New York City. \$4.00 Gold.*

This is one of the few Columbia Chinese studies, which are outside of the province of finance. It has, therefore, a wider appeal than that of a mere money interest. A book on this timely subject, by one who is fully qualified therefor, dealing with a place where the general structure of society has not yet been affected by industrialism, will be welcomed by both the general reader and the serious student.

To use Dr. Burgess' own words "the strength as well as the weakness of this study is its indirect character." For example, the suggestion that the monopolistic practices of the guilds are due to surplus labour and economic pressure and the influence of the family life on the development of the guilds, would not have been so vividly brought out if it were treated by Chinese, simply because they are accustomed to it and would have more or less taken it for granted. This is the advantage of being a westerner. As to the weaknesses of the book, we may cite the long introduction and its detailed explanation of method and scope. One has to endure sixty-six pages before he arrives at the subject itself. However, this survey of the background will be necessary for non-Chinese readers and the detailed description of this Mr. Chang or that Mr. Chang and the ways these investigators work is justified on the ground that it certifies the value of the study.

The readers of the RECORDER will be especially interested to know the religious emphasis of the guilds as outlined by the author. Dr. Burgess is quite right in holding to a different idea from that of Mr. Morse, who failed to see any strength in the common worship of the craft guilds.

Another contrast between these two studies on guilds in China is the system of rotation of chairmanship. Morse condemns this custom as the habitual oriental distrust of leadership, while Burgess seems to consider it as a democratic practice.

It needs to be added that "The Guilds of Peking" is an example of social research that is not overburdened with statistical puzzles, is full of interesting suggestions and yet free from sweeping generalizations.

G. C.

**THE GREAT WALL OF CHINA.** L. NEWTON HAYES. *Kelly and Walsh, Ltd.*

The history and significance of this "worthy monument to a master mind" are here set forth in a brief but interesting manner. The purpose, traditions and superstitions which helped create it are also outlined. Appraising its creator in terms of the magnitude of his achievements, this author is inclined to treat him somewhat more generously than those who evaluate him in terms of his political tyranny. From one viewpoint he was "the savior of his country"; from the other he did much to cramp the preservation of its literary riches. Now, the Great Wall, his great achievement of defence, is something to be gazed at and wondered about only. Nevertheless the Great Wall, like the wide streets of Peking, proves that many Chinese thought in large measures. Such a book is useful as a gift to a friend and as an introduction to those expecting to view this monument. As an example of material grandeur it is not surpassed anywhere. The format and style of the book are both attractive.

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**THE CHINA VENTURE.** DOROTHY GRAHAM. *Frederick A Stokes Company, New York.*  
Gold \$2.50.

This novel deals with the fortunes of one American family which participated in the commercial intercourse between China and the West. One section of this family goes through the Opium war; another the Boxer Upset; and the third participates in the uncertainties and struggles attendant upon the appearance of the Nationalist Army around Shanghai in 1927. The first succumbs to the lure of opium and the Flower Boats of Canton. The second, who is of sterner stuff, wins through the siege of the Legations and over the passionate recklessness of certain western women. The third is caught in the maelstrom of the repudiation of contracts that marked the revolutionary disturbances. His wife almost, but not quite, yields to the recklessness of those who drift with the undertow of Shanghai's ephemeral pleasures. The author has evidently studied Chinese history carefully. Both this and the western and Chinese psychology worked into the fortunes and misfortunes of the characters are fairly true to the situation. Much of the lore that floats around business and diplomatic haunts is included in the dialogues. Much also is said about the struggles of the trader to gain a foothold and those of the Chinese to hold their own rights and privileges. The missionaries, who are inevitably introduced, appear as a lot of unctuous fanatics! Who is responsible for such an impression? The novel assumes that Chinese and westerners can learn to understand and work together, and shows how the Chinese who understand their own people can work in with the legitimate aims of westerners in China.

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**PERSONALITY AND PROGRESS.** HENRY T. HODGKIN. *Student Christian Movement.*  
4/6 net.

What does it mean to adventure in the spirit of Christ? How may we secure "radio-active personalities"? Out of a deep and extensive experience Dr. Hodgkin tries to answer these and other questions rooted in a spiritual life that bears fruit in social striving and progress. It is a kind of social-devotional study. It offers no easy route or method for the attainment of that spiritual insight which will reveal ways for the building of society on a more spiritual basis. Yet the possibility of realizing the "Kingdom" on

earth and under human conditions is stoutly maintained. It is the word of one who knows the suffering of striving and has won through it to a clearer vision of God's purpose. Life can be lifted even though the process be slow and the strain at times breaking.

**THE PARABLES OF JESUS.** GEORGE A. BUTTRICK. *Hodder and Stoughton, Warwick Square, London.* 8/6.

When Dr. Henry Sloan Coffin left the pulpit of the Madison Avenue Presbyterian Church in New York City to become the president of Union Theological Seminary, the selection of his successor was a major concern of the church world. The first book by his successor was inevitably launched as a best seller, not because of any wide or unusual interest in the theme, but because of a very wide and unusual interest in the man. The book continues as a best seller but the buying motive has changed. It is a disappointment to those who seek in it clear statements of social attitudes and convictions, and who want to know the pronouncements of this new prophet on the great and most urgent issues of our time; but it is a boon to New Testament students, for it stands almost alone in its field. As an aid to a devotional study of Jesus' teachings, as a suggestive and illuminating commentary on His parables, it is and will continue to be a religious best seller.

**JOHN: THE MOFFATT NEW TESTAMENT COMMENTARY.** G. H. C. MACGREGOR, M.A. *Hodder and Stoughton, Warwick Square, London.* 8/6.

The number of new commentaries on the Christian Bible which are being published is suggestive not only of an increased popular interest in Bible study, but also of the increasing popular realization that certain information is necessary to bridge successfully the gap of time and place between the Bible writers and present day Bible students. This is a sign of a more intelligent approach to the Bible and is in the direction of a better understanding of its message. The Moffatt Commentary is based on the Moffatt translation and is the response to inquiries about various passages in the translation. Dr. Moffatt is the Editor, but the author of only one of the six volumes which have so far been issued. The volume on John, although written from a critical position that will be considered radical and unsound by many readers (John, the Apostle, is credited with second—or third—hand connection with one of the three authors of the Gospel) gives an excellent statement of the conclusions of various critics, and maintains a sincerity and spirit in its study that are well expressed in the writer's introductory statement of purpose, "Amid many engrossing critical problems I have tried to remember that author and readers alike can merit no sterner rebuke than the Master's own: 'You search the Scriptures . . . but you refuse to come to me for life.'"

**THE ENGLISH BIBLE AND ITS STORY.** JAMES BAIKIE. *Seeley, Service & Co., 196 Shaftesbury Ave., London.* 10/6.

A much needed and long overdue reference book on the history of the English Bible. The actual writing and compiling of the scriptural canon serves as the introduction to the theme of how writings "not a single line

of which was written, or a single thought conceived, by an Englishman" have become "one of the very strongest among the links which bind together the scattered branches of the English speaking race." A considerable amount of church history is included to furnish the settings for the succession of translations and versions, so that we have a sizeable volume instead of the usual handbook. The style of writing is popular and interesting. The information is reliable and shows acquaintance with the recent important discoveries of archaeology. It could be profitably used as a text book in an elective course on the Bible. It is an acceptable addition to any library.

**FROM ABRAHAM TO CHRIST.** CANON VERNON F. STORR, *Hodder & Stoughton, Ltd., London* 7/6 net.

In these twelve lectures, delivered at different times between 1923 and 1927 under the Warburton Trust, Canon Storr traces in a fresh and up-to-date fashion the development of Theism from primitive religion, through the Mosaic, pre-prophetic, prophetic and apocalyptic periods to its culmination in Christ in whom all the converging lines of the past meet. He shows the Old Testament to be, not "a creed outworn," but the record of a religious experience which throbs with life and which is capable of being brought into connection with our modern thinking. The book is marked by wealth of scholarship, orderliness of thought and lucidity of style, and, if translated into Chinese, would make an excellent textbook for use in theological schools.

E. F. B-S.

**THE AUTHORITY OF THE BIBLE.** C. H. DODD, *Hodder & Stoughton, Ltd., London* 10/6 net.

In the "Library of Constructive Theology" under the general editorship of Sir James Marchant, LL.D., the attempt is made to set the living issues of religion in the light of the modern appeal to experience. In the fourteen chapters which comprise the present volume, Professor Dodd rejects the traditional theory of the infallibility of Scripture on the ground that it does less justice to the Bible itself in the interests of a theory about the Bible and speaks of Biblical criticism as the discipline of learning to read the Bible aright. He finds the authority of the Scriptures first and foremost in the intrinsic value of the truth they proclaim, and then in the men behind the books—those who wrote them, or of whom they were written—men who were in varying degrees experts in the knowledge of God. A balanced view of the place of "private judgement" is given, which, while showing its vital importance, differentiates it entirely from irresponsibility.

E. F. B-S.

**THREE BOYS ON THE YANGTZE.** By MABEL BURNS MCKINLEY. *Fleming H. Revell Co.* \$2. Gold.

To girls and boys living in orderly towns and cities and sighing for adventure, this book will be very fascinating. It is a tale of three boys who took a trip up the Yangtse River on a Chinese boat to a city far inland. Their adventures on the journey up and back were never-ending. The treacherous river, with its rapids and whirlpools, nearly caught them in its grip; precipices almost lured them to destruction; bandits threatened

them with torture and death. All these they faced with pale faces but courageous hearts. This story will read like a romance of olden times to those to whom China is unknown, but the experiences of the boys might actually be those of anyone travelling the Yangtse River to-day.

#### SOME NEW BOOKS IN CHINESE.

##### I. Published by the Christian Literature Society, Shanghai.

Story of Christ (基督教傳). Giovanni Papini. Translated from the Italian by A. J. Garnier and Y. L. Chow.

The Reasonableness of the Christian Faith (基督教合理論). David S. Cairn. Translated by A. J. Garnier and H. L. Yu.

What is God Like? (上帝的研究). Frank Theodore Woods. Translated by A. J. Garnier and H. P. Feng.

The Heart of the Gospel (福音的意義). James M. Campbell. Translated by Z. K. Zia.

Open Secrets of the Kingdom of Heaven (天國之奧秘). F. W. Schofield. Translated by A. J. Garnier and H. P. Feng.

宗教論文集燕京大學諸教授著中華基督教文社出版

## Correspondence

### New Books.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—A "Books of the Month" service is available through the Mission Book Co., of Shanghai. I believe many of your readers would benefit by this if it were brought to their attention.

For over a year we have had a standing order with the Mission Book Company to send us one of each of the more valuable publications in Chinese as put out for the Christian constituency. In this way we receive the new books at the same time, or before, they are advertised in the various periodicals. We are thus able to make intelligent selection of any that we wish to buy without the inevitable three months' delay resulting from dependence on advertisements. We are also saved the trouble of hunting out the one or two new books that

are usually advertised with ten or twenty others already known.

Our station has a Chinese lending library on the premises and a branch which is carried around according to schedule once each lunar month. Each chapel and important market town is visited on its market day, and we find it a valuable method of reaching the better-educated non-Christian classes who tend to scorn our preaching services for fear of losing face.

We find the service offered by the Mission Book Company of great value in enabling us to get the best of the new books for this purpose from the various publication societies. We thus get the books within the amount of money we have to spend, and in time to be of the most service to both Christian and non-Christian constituency.

Sincerely yours,

A. H. VAN ETEN.

**"The Changing Missionary Message."**

To the Editor of  
*The Chinese Recorder.*

DEAR SIR:—As heralds of the Gospel we have only one Message to proclaim. This Message includes several very important items:

1.—Witness bearing. "And ye shall be my witnesses, both in Jerusalem, and all Judea, and Samaria, and unto the uttermost parts of the earth."

2.—The universal proclamation of the Gospel. "Go ye into all the world and preach the Gospel to the whole creation."

3.—Not only to preach the Gospel, but to make disciples. "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

4.—What to teach the disciples. "Teaching them to observe all things whatsoever I have commanded you."

Now it is perfectly clear what we are commanded to do under this authority; and we have no right to change the Message in any particular. To do so would make us untrustworthy messengers.

The Message that we are sent to deliver has no immediate reference to civilization, to education, to politics, to family, to science, etc., but to individuals. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The purpose of the Message is strictly personal and individual. When one hears the Message, accepts it, repents and believes in the One who sends it, he is saved out of his sins, experiences a new, spiritual life, and is thus fitted to become an ideal member of family, community, church and national life. Such

persons are "the salt of the earth, the light of the world," and are indispensable in this dark and sinful world.

It may be admitted that all religions have some truth in them. It may be admitted also that each has a good aim and purpose. But it is also true that each one lacks something, and lacks the most essential feature, q.e., the possibility of personal salvation. Failing in this essential element, these religions not only fail to satisfy its devotees, but they also generally become corrupt, and notoriously so.

Again, it is true that all the good that there is in all of these religions is also embraced in the Gospel of Christ, and this in a perfect manner. There is no need for bringing anything from the outside in an attempt to make the teaching of the Gospel more perfect.

It must also be admitted that the Gospel does not contain any of the errors that all other systems possess to a greater or lesser degree.

Therefore, to "change our Message" can only bring very serious harm and no good whatever.

A. SYDENSTRICKER.

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**"Missions and Population Control."**

To the Editor of  
*The Chinese Recorder.*

DEAR SIR:—It has been a matter of great satisfaction to me to note the favorable reaction to my article in the December, 1929, RECORDER on "Missions and Population Control." I have become convinced from some of the letters which I have received and the interviews which I have had, that the time has already arrived for the missionary movement to take up actively the problem of birth-control in China. From what little I have gleaned

from those who are in direct contact with the uneducated common people it would appear that they will require very little convincing to see the merits of some form of hygienic population control; while the educated class apparently need no convincing whatsoever. It is also a satisfaction to find that a fairly large group among the missionaries are ready and anxious to do what they can for the solution of China's all-but-overwhelming problem of over-population.

The immediate task which lies before us is, it seems to me, the finding of definite methods of birth-control which would be suitable to the financial limitations of the average Chinese home. I have tried to suggest some such methods in a

little pamphlet which has just been prepared: "Family Limitation in China," which is available in both Chinese and English; but a great deal of research and careful comparison of results is necessary before anything final can be determined. I should appreciate it if all those who are in touch with birth-control clinics, or any work of this nature, would share with me any findings that seem to be of any significance whatsoever.

I am,

Yours most sincerely,

MAXWELL S. STEWART.

Yenching University,  
Peiping, Hopei,  
April 16, 1929.

## Current Thought and Needs

### ABUNDANT EVANGELISM

Is evangelism mainly or only the oral witness to the inward experience, which is, or should be the fruit of a conscious and personal relation to Christ or does it include also the individual Christian's way of living and collective Christian efforts to make the social environment correspond to the ideals which are rooted in the inward experience? This is a perennial question of growing significance. Is it the duty of the Church to make known the ways both of saving the soul and saving society? Attempts to separate the two are as inconclusive and unsatisfactory as many to combine them. Yet after all, Christianity is the experience of a life that is only real when seen in ways of living. A self-centered religious life has its dangers as well as a self-centered secular life. The dangers can be overcome only by keeping the two together; the inward religious experience must show itself in outward expression and effort; and this latter must be social as well as personal. It is not enough to be personally good; one must try to make the relationships under which he lives good also.

Christian workers in Korea seem, in general, to proceed on the above basis. In April, 1929, the Korean National Christian Council held an enlarged meeting. Its findings on "Evangelism," while too long for reproduction *in extenso*, have a bearing on the China situation and merit reference in our columns. This finding urges that "the supreme need to-day is for re-emphasis upon the actual preaching of the Gospel itself"; an effort to bring the unsaved to Christ; evangelism, in this sense, "should be the all-inclusive thought"; for "the great need in Korea to-day is for a

spiritual revival." But the definition and scope of evangelism does not stop there. It is a witness to be lived socially as well as declared orally. "The spirit of worship," for instance, "which is expressed in the *public services* (italics ours) of the Church, should be carried into the everyday activities of the people in a measure far greater than has been done in the past." That is, a spiritual revival should show itself in greater social fruitage. The believer's Christian life must show in his business and vocation. Theological seminaries must train workers to "concentrate their efforts on dealing with men in their normal relations in life." In addition to pulpit work they must "*fellowship* (italics ours) with men in their daily toil, even to the point of actually participating therein."

It is easily seen why, when dealing with the rural church, the findings commend efforts to help the farmer and to "solve the economic problems of Korea," though the dangers of over-emphasis thereon and overmuch affluence resulting therefrom are not ignored. The Church must play its full part in moral reform and rural reconstruction: helping the farmer to good crops, healthy conditions and a well-rounded life, as one essential expression of a full-orbed evangelism.

Likewise, the Church should have a system of religious education "whereby teachers can guide their pupils in the *daily practice* (italics ours) of the Christian life." This is the principle of practical nurture. To consider applying that principle to church members also, confronts one at once with the family, economic, industrial and agricultural aspects of the "normal relations of life." And being there, it becomes evident that evangelism, far from being an oral witness only, involves also the creation of those social conditions which accord with the inward experience and which are necessary for its full release. It is the working of an inward life that fertilizes all outward relationships. It is that kind of evangelism that China needs. The task of the Church is, therefore, both to make its message *known* and make it *work* socially.

### CHINESE CATHOLICS AND EDUCATION

The Catholic Chinese Young Men's Association of San Francisco has been in existence a year and a half. Its purpose is to help the Chinese Mission. Among other activities this organization publishes a quarterly known as "The Aurora." The March, 1929, issue of this publication contains an interesting article on "The Importance of Higher Education to the Catholic Missions of China," by Dom Sylvester Healy, an instructor in the Catholic University of Peiping. The main thesis of the article is that "the struggle to Christianize China reduces itself to a race for leadership, and this means that the contest will take place in the field of higher education." "Although Catholic secondary and higher education," says the writer, "has been heretofore practically unknown in China, the Church is not entirely unprepared for a program of education." First, the Church has "the immense advantage of unity," and second, it has "a complete hierarchical organization extending to all parts of China." This is, it is stated, "in closer contact with the Chinese people than any other group of workers, either religious or commercial." The Church is, therefore, in a position to take advantage of the psychological moment and concentrate on the development of mission universities. As to existing laws which affect mission schools, it is felt that these do not prohibit either their opening

or operation. It is, however, recognized that the prohibition of the teaching of religion as a part of the curriculum and as a prescribed course in extra-curricular hours "would make useless the establishment of Catholic schools." Under this system, therefore, Catholic students cannot be required by the school officials to attend instructions in doctrine. "This leaves to the parents the obligation to procure the attendance of their children at such instructions. For non-Christians the following plan adopted by Monsignor Fabregues, Coadjutor of the Vicar Apostolate of Peiping, after securing the registration of his schools, is set forth with approval. "Outside of the regular class hours a series of lectures is offered on various topics, of which the most frequently chosen is religion. The lectures are free to all. The Christian students are required by their parents to attend: the others are merely invited. Thus perfect liberty is permitted and only those non-Catholics interested in the doctrine will attend." Thus, it is pointed out, the "requirements for registration can be met without any sacrifice of principles." "Catholic religion, (also) can do much to bring about such changes that perfect religious liberty will be allowed in the Government program." In addition, it is urged that in order that the Catholic Church may wield an influence on "intellectually awakened China," her "teachers must rank far above the average standard set."

### SINOLOGICAL REVIVAL

There are many evidences of a deep and growing desire and determination to utilize more and understand better the cultural inheritance of China. Not the least significant aspect of this situation is the deepening realization that western knowledge of China's culture is still superficial and quite inadequate. In China this revival heads up in the union of Yenching and Harvard Universities in an exchange of research students and teachers in cooperative research. The American Council of the Institute of Pacific Relations is also stimulating the research of Chinese culture. The China Institute and the American Oriental Society (United States) are two other organizations adding fuel to the flame and impulse to this movement.

The American Council of Learned Societies has also taken up the matter and pushed it to a practical and promising point. Under its auspices a meeting of forty people, including sinologists, scholars in related fields and officers and representatives of learned societies interested in Chinese studies, was held in New York City, December 1, 1928. This conference recommended to the Council of Learned Societies the appointment of the following as members of a standing Committee on the Promotion of Chinese Studies: Berthold Laufer, Arthur W. Hummel, Lewis Hodous, Lucius C. Porter, K. S. Latourette, Carl W. Bishop, and L. C. Goodrich. This Committee was duly appointed and held its first meeting on February 16-17, 1929. Among other things the Committee voted that a survey of the present organization and resources of Chinese Studies throughout the world should be undertaken, including a directory of sinologists. The secretary was also instructed to compile a comparative table of the more common systems of the romanization of Chinese characters, the Committee in the meantime adopting for its own use the Wade system. Something is to be done, also, towards the use of the Chinese language by Occidental students in satisfaction of entrance requirements in colleges and universities of the United States. The present state of training for teaching and research in

Chinese studies is to be investigated. A sub-committee was appointed to survey the folk-lore and social organization of China.

All this is planned with a view to securing in America a "more adequate recognition of the significance of Chinese culture for modern civilization." This is in accord with a statement by Dr. Berthold Laufer quoted in the report of the first conference mentioned above: "We hold that a truly humanistic education is no longer possible without a more profound knowledge of China. We endeavor to advance the study of China in all its branches for the sake of the *paramount educational and cultural value of Chinese civilization.*" The need and timeliness of such promotional organization in the interest of Chinese studies is seen in the fact that while the American Council of the Institute of Pacific Relations has compiled a list of 289 courses in Far Eastern Studies as given in 110 American colleges and universities only a few of these do more than "scratch the surface" as regards Chinese studies.

This sympathetic response to the values in China's culture is a sign of the growing international mind which will, as it is followed up, create a deeper mutual cultural understanding and help lay the foundations of a significant international cultural cooperation. As the exponents of the different cultural systems follow up this desire to learn of and from the values of each, they will together discover those fundamental and permanent values on which alone a modern or international culture can be built.

### CHRISTIAN INFLUENCE IN JAPAN

Three times the Japanese Government has sought to set up a law regulating in various ways religion and religious organizations. In 1899 there was the "bureaucratic Yamagata Religions Bill"; in 1927 the "Okada Religions Bill"; this year there is the "Religious Organizations Bill." In each case the Government has had to yield to popular protest, which speaks well for the public attitude of the Japanese on the general problem of religious liberty. Christians have played a conspicuous part in this protest. Against the last bill, for instance, ten Christian denominations, comprising seven hundred and seventy-four local churches, took formal action. To these must be added one hundred and seventy-six local churches belonging to other groups. This means that seventy-six percent of local Protestant churches have registered against the bill. Other religious groups, notably the Buddhists Believers' Alliance, which comprises members of all sects, joined in this protest.

Japan is also developing a vigorous campaign for the abolition of licensed prostitution. Public opinion, in which the Christian voice sounds clearly, is becoming vocal. In the fall of 1928, abolition petitions were circulated in thirteen prefectures and signed by 88,530 supporters. To these 15,000 names were added later by the Purity Society. Newspaper comments were mostly in favor of the abolition measures. Thus after only seven years of effort the abolition of licensed prostitution is rapidly becoming a matter of practical politics.

These heartening facts are culled from the "Japanese Christian Quarterly," April, 1929. In addition we learn therein that a dramatization of "The Christ" has been prepared by Mr. Sato, a dramatist of outstanding talent, and presented on Japan's foremost stage. In the main, Christ was presented in terms of masculine qualities with a view to appealing to eastern peoples. Mr. Shojiro Sawada, who took the part of Christ, said he was

interested in interpreting him and "whether few or many came was not an important matter." Evidently, however, the drama made a profound impression.

### CHRISTIAN PROGRAM IN JAPAN

In preparation for conferences recently held in Japan, the Japan National Christian Council Bulletin under date of April, 1929, publishes challenging statements by various Christian leaders, mainly Japanese. The main points in these are quoted herewith. "Though (Japan) stands, among Oriental nations, at the head as regards progress, it brings up the rear when it comes to church union." "Union in theological work....could be carried out if the present administrators would catch the vision." "The numbers of those (Japanese women) who desire a more advanced education (than high school) increases yearly. Yet only "four of the men's Imperial universities and one or two private universities have opened the way for women to secure a university training and degree." "There must be a greater Christian influence brought to bear upon the students." "Their number should be gauged and limited by the reach of the earnestness and efficiency of the teachers. If a hen is made to sit on too many eggs they will all spoil. The equipment of Christian schools should be superior to that of Government schools." "The Japanese Church is not as awake to social questions as are the churches of Europe and America." It was urged that the National Christian Council should supplement the evangelistic work of the denominations by activity in the field of social welfare. "The wealthy pay 260,000,000 yen in taxes; the poor pay (mostly indirectly) 930,000,000 yen." "The Government subsidizes railroads, street railways and commercial concerns, enterprises in the hands of the wealthy, to the extent of 330,000,000 yen." "For the poorer classes, (however,) who pay 930,000,000 yen in taxes there are no subsidies even for the aged, the unemployed or for widows." "From 70 to 80 percent of Japan's farmers are fighting with poverty. 60 percent of them live in rented houses. As a group they carry a debt of 4,000,000,000 yen. Half of them face an annual deficit. One in 10,000 of the independent and one in 600 of the tenant farmers goes bankrupt each year. There are forty-six prefectures in Japan. If the indigenous denominations and foreign mission organizations would each assume the responsibility of one demonstration center in a prefecture, a line of such would soon reach across the Empire. These demonstration centers should not only do aggressive religious work but put on also a program of service along educational, agricultural, economic and recreational lines. Such centers would put Christianity into the heart of rural Japan."

### "INDIGENOUS EVANGELISM A SLOW GROWTH."

This is the title of a paper originally written for the Conference of American Church missionaries in Japan and subsequently published in the American Church Monthly, October, 1927. Though it has long been in print it has come only quite recently to our attention. Bishop McKim's thesis is that "all successful missionary work has, in its early stages, been *foreign* missionary work, and that these early stages often lasted for centuries." This thesis he supports by numerous historical references. As to the sixty years of missionary effort in Japan he noted that it has not been conspicuously successful but contends, also, that "it is difficult to find

any facts which suggest that Japan can now be converted by Japanese Christians." So far as the evangelistic field is concerned "all of the results....have been achieved....under foreign missionary direction." "The missionary efforts of the Japanese Christians can only be described as puny." Much progress, however, has been made by Japanese in medical and educational work. Thus the relative backwardness of their evangelistic ardor and effort is not due to lack of opportunity or undue control by the missionaries. There is nothing to prevent them developing an active evangelism if they wish to. Furthermore, Bishop McKim feels that the missionary is more free from that social pressure which might induce an undesirable degree of the modification of the Christian Message on the part of Japanese Christians. The Bishop points out, also, that after all only a very small proportion of Christians in any land become active missionaries. The foreign missionaries of the American Church are less than one in ten thousand of its total membership. If the same proportion held for Japan it would mean that only two of its membership in Japan would exhibit missionary zeal. Japan will, therefore, need foreign missionaries for a long time. One feels like asking a question or two that Bishop McKim does not attempt to answer. Why is it that the self-propagating urge develops so slowly on "mission" fields? Is it, after all, the fruit of an accumulated experience of several generations of Christian contacts or the result of education? Why is it that in medical and educational work the self-propagating urge develops while that of evangelism lags far behind? Has this anything to do with the fact that self-direction is more possible in medical and educational work than in that of evangelism? Why is it that the "faith" imparted by the missionaries to the Japanese results in such a lukewarm evangelism? We refer thus briefly to this interesting thesis with the hope that some of our missionaries in China will write a similar paper on China and perchance answer the questions suggested by that of Bishop McKim. Modern Christian missions have now been going on in China for a little over three generations. Has the time come, therefore, when we may expect the Chinese Church to show a driving evangelistic passion of its own, even though there be work in which missionaries may permanently share?

### CHINA'S FAMINE

During 1928, reports the International Famine Relief Commission of Peiping, practically *all* the provinces of China were afflicted by some sort of calamity. And now, according to reports recently received, there are at least 50,620,000 awaiting relief; a multitude, nearly equal to half the population of the United States, in need of food in varying degrees. The three varying degrees are: those already dying of starvation; those who will die before the next harvest; those of whom all, except the indigent poor, are able to exist. Famine conditions are worse in the nine provinces of Suiyuan, Kansu, Shensi, Honan, Chahar, Shantung, Shansi and Hopei. Their total population is 57,350,000, of whom 21,016,000 are "already dying of starvation." "They are dying," says one "almost like flies." "Conditions can only become worse during the spring and summer." Destitution in many other centers swells the total number of lives threatened to an uncertain and shuddering figure!

To meet the actual need as it obtains, it is estimated that for the nine provinces alone, there is demanded 857,143 tons of grain which, in terms

of money, calls for something like \$32,500,000 gold. Actually, a short time since, no more than 2.2 percent of the total estimated grain shortage was being met by relief agencies. Chinese as well as foreign agencies are striving to mitigate this dire tragedy. A few weeks since, it was reported that 7,615 tons of grain, all famine supplies, had left the station of Fengtai, ten miles from Peiping, for the destitute areas. Of this at least 5,981 tons came from a varied number of Chinese relief and welfare bodies, "all working silently at their tasks." The Chinese churches in Shanghai planned to raise \$2,500: the National Christian Council collected about \$2,000 from its constituency.

Other Chinese organizations also work at the problem of relieving destitution and promoting welfare. There is, for instance, a Chinese Philanthropic Association in Shanghai which has, for twelve years, raised and distributed about \$250,000 a year for such purposes, all the money used coming from its members. In September, 1928, overseas Chinese sent a first installment of \$150,000. The National Government has also sanctioned the issue of relief bonds to the amount of \$5,000,000. In March, 1929, the Central Famine Relief apportioned \$1,700,000 to the seven most severely stricken districts. American friends, says the China International Famine Relief Commission, are expected to send \$10,000,000 odd. Nevertheless it is feared that even with all these expected funds actually in hand, fully one-third of the job cannot be done.

Rev. E. J. Mann of the China Inland Mission thus reports on the needs of Kansu. To meet them he estimates that about \$2,500,000 are needed each month; actually only \$5,000 comes to hand. The full help would mean about five cents per person which might allow half a pound of well-watered flour for three days! Many are dying by the roadsides. Doom hangs heavy over this province.

The causes of all this misery are, economic depression, banditry, militarism and natural calamities—the chief being the last. In Kansu, however, the bandit menace is particularly prominent in this regard. A band of from ten to twenty thousand Moslem brigands have passed through about thirty counties in the province. Their horses devour more than their riders. They leave destruction and famine in their track. This province is also still suffering from the great earthquake of two years ago. Only slowly have the appalling stretches of the need come to light. To meet it, is to save enough lives to stock a nation, by no means small or unimportant.

Note. All the figures given are in gold currency.

## Work and Workers

### **Shanghai College Registered.—**

The Ministry of Education has finally granted registration to Shanghai College. There are at present 487 students in the College; 352 in the middle school and 55 in the elementary school and kindergarten. The library has recently received a gift of about 10,000

Chinese classical volumes, valued at \$7,500, from Dr. Pan Shao Shan a physician in Shanghai.

**Another Home for Missionaries on Furlough.—**The Kennedy School of Missions, Hartford, Conn., U.S.A., has secured Gold \$100,000 with which it has started to erect

an apartment for the use of married missionaries while they are studying at the school. It is to be a three-storied building containing twelve apartments. These will be completely furnished. A playroom and a schoolroom will be provided for the children. Only a nominal charge for rental will be made.

**Leprosy in China.**—China has more lepers than any other country on the face of the globe. Three organizations are working on this problem; The Mission to Lepers; the American Mission to Lepers; and the Chinese Mission to Lepers. The Chinese Government has recently made its first attempt to tackle the situation. The National Health Conference, held in Nanking on December 26, 1928, took two actions bearing especially on the leper problem. 1. That proper laws be established in order to regulate the lepers. 2. That special hospitals be established so as to segregate lepers."

**The Opium Evil in Szechuan.**—In Szechuan this evil seems to be much greater than formerly. In many cases the military officials have forced the planting of the poppy. In some places, however, popular "militia" are becoming a power. In Jenchow, for instance, this local "militia" is numerically strong, well organized and able to dictate to the military interests. They have prevented the latter from establishing their tax stations within the county and do not permit the growth or sale of opium. Troops wishing to pass through must get permission and promise to behave themselves.

**Missionary Takes up Leper Work.**—Mr. Paul Patton Faries, for eight years a missionary in the leper regions of North China, has accepted the position of Associate

Secretary of the American Mission to Lepers. He entered on his new duties May 1, 1929. He has for some time been head of the editorial department of Fleming H. Revell Company. He feels that "for the first time in the history of leprosy the outlook for controlling and ultimately eradicating this age-old menace is distinctly hopeful."

**Chinese Contribution to Yenching University.**—Prominent Chinese in Peiping and Tientsin have just raised fifty thousand dollars for a new men's dormitory. The drive was led by the Chairman of the Hopei Provincial Government, the Mayor of Peiping, the Mayor of Tientsin and Dr. W. W. Yen, Chairman of the Board of Managers of the University. The heads of the leading Chinese banks in the two cities rendered valuable assistance also. This gift not only relieves the shortage of dormitory space but is also an encouraging expression of goodwill and international cooperation.

**Church Activities in Amoy.**—During Chinese New Year special services were held at the First Church. The audiences averaged 420. Dr. Sung of Hinghwa was the speaker. The second church is holding special classes for illiterates. About thirty women and girls give two days a week to learning the Romanized. All the teachers, except the Bible-woman, are volunteers. Eight or nine young men are also meeting two evenings a week to learn the Romanized. Cottage evangelistic meetings are held twice a week. A Saturday evening Bible class of eight is held in English. Two of the churches have a "ragamuffin" Sunday School Class.

**Evangelism in Changchow, Fukien.**—Recently, special services

were held in this city for six days. The audiences were never less than five hundred and often more. Rev. Song, a returned student from America spoke twice a day. A preparatory prayer meeting was held each day at six a.m. Dr. Song showed remarkably clear insight into China's present problems. Strangely enough Dr. Song found it necessary to preach in English depending on an American missionary, Rev. Eckerson, as his interpreter. The members of the consistories of the four churches in the city followed up the meetings by visiting the homes of those who attended.

**"Three Principles" in Catholic Schools.**—"Archbishop Constantini," reports "Information Service" of the World's Committee of the Young Men's Christian Association, "the representative of the Pope in China, recently informed the Ministry of Education at Nanking that Dr. Sun Yat Sen's "Three People's Principles" are to form a part of the instruction to be given in the Roman Catholic Schools in China. Mgr. Constantini said that for the last few years he had been in sympathy with the students' movement in China, adding that "the members of the Roman Catholic Church in China would be ordered to obey the revolutionary government, so that a new China might be established."

**News from Yuanchow, Hunan.**—In the middle of February, 1929, the "Famine Orphanage and Evangelistic Bands" had their yearly conference. 235 Christians came from various out-stations. Some of them had to travel for four days and some had to traverse high mountains covered with snow and ice. Revival meetings were held for four days. 400 asked for New Testaments; many asked for bap-

tism also. Work among the soldiers, which a short while since was going on encouragingly, abruptly stopped. The assassination of the Mayor was the immediate cause of this. The new Mayor was not at first favorable to its resumption. A few of the soldiers, however, attended some of the revival meetings. The Mayor himself also came one evening. Conversation with him made a favorable impression, as a result of which work among the soldiers may be again taken up.

**Revival in South China.**—At Sienyu, Hinghwa, Futsing and Foochow, Fukien, special services have been carried on by Rev. G. W. Ridout and wife and the Bethel Band. At all the services many sought salvation and many boys and girls professed conversion. The Sienyu meeting was under the direction of Rev. W. B. Cole; at Futsing in care of Rev. Harry Caldwell, where Bishop Birney also took part in the preaching. At Foochow the Rev. Wong Gang Huo, district superintendent, cooperated in all the meetings and interpreted for Rev. Ridout. The largest American Board Church and two of the largest Methodist churches in Foochow were the meeting places.

**Episcopalians in Japan Join National Christian Council.**—For seven years the Episcopal Church of Japan has debated the question of joining the National Christian Council. The church convention, which began April 12, 1929, adopted a resolution which urged the advisability of the Church joining the Council. This resolution is due in large part to the interest of the Church in the reunion of all the churches. A committee of six was also appointed to look after all problems incidental to this reunion. The resolution also looks towards

clarifying the relation of the Church to the Council. The sanction of the house of Bishops is necessary to realize fully the purpose of this resolution. However, freedom is given individual institutions to act for themselves in carrying out the scheme of cooperation even if the House of Bishops does not endorse it.

**Christian Work Disrupted in Tingchow, Fukien.**—Some weeks since, the remnants of an army, Communist in persuasion, caught the general at Tingchow napping and captured the city. Before they arrived the members of the London Mission working in that place heard they were to be captured and held for ransom. To frustrate this design they left the city before the invading army—about 4,000 strong—arrived. Rev. and Mrs. Marsden went to a nearby town and later to Amoy. Rev. E. R. Hughes and wife secluded themselves in a village far enough away to be out of reach of their would-be captors. After the invading army had left, which occurred soon, they returned to Tingchow to find their residences and the girls' school building practically destroyed. The churches, however, had not been molested owing to the fact that they bore signs marking them as Chinese. Church work still goes on though the missionaries are of necessity temporarily absent.

**Changchow, Fukien, Schools in Difficulty.**—The local Kuomintang leaders have attempted to appoint men as teachers of the "Three Principles" in both boys' primary school and Talmage College. These schools have been asked also to allow an educational director to live in the schools who is to be appointed by the Party and paid by the school. The primary school reported that a suitable teacher of

the "Three Principles" had already been secured. The Party leaders then sought to secure the resignation of the principal. For Talmage College a teacher was appointed whom the College refused to recognize. There was also talk of closing the schools. London Mission schools in Changchow met with the same difficulties. The same question was raised with regard to schools in Kulangsu but not pressed as at Changchow. This situation makes school work very difficult though it seems to be confined to Changchow.

**The National Medical Association of China.**—That modern medicine is becoming a factor in China is seen in the activities and plans of this Association which is composed of Chinese doctors. It seeks to unify all medical societies into one. It concentrates on one medical periodical in a foreign language and one in Chinese. It stands for the registration of medical practitioners on a national basis. It aims to publish a medical register of all doctors and hospitals. It seeks, also, to grade medical schools on a dual system which will maintain a satisfactory standard of education and yet allow—in the major group of schools—of a large production of able practitioners to supply the needs of the country. The Association also cooperates with the Ministry of Health in the development of health service and personnel and supports the Ministry in its efforts to centralize all government medical services.

**Nation-Wide Anti-Opium Campaign.**—The National Anti-Opium Association is carrying on a nation-wide campaign known as a "circuit scheme." Separate campaigns will take place at different times in all the principal cities of China. The object is to create a sufficiently

strong public opinion to ensure effective enforcement of absolute prohibition. The first meeting in the campaign was held on April 6, in the Y. M. C. A. in Shanghai. The meeting was well attended. Dr. R. Y. Lo presided. Mr. K. Torozo, secretary of the Japanese Anti-Narcotic Society, was one of the speakers. He told of the opium suppression efforts in Japan and stressed the importance of investigation and inquiry. He reported on the excellent work being done for the rehabilitation of opium addicts and expressed regret over the fact that most of the illicit drug traders in Manchuria, Tientsin and Tsinan are Japanese.

**Christians Remember Their "Ancestors."**—On April 4, the Peng-ho Gospel Band arrived in Tea-khe, Fukien. Next day was the Chinese Easter. The Band was invited to participate in Christian memorial services. They marched first in single file to the grave of the father of the local preacher, it being the twenty-fifth anniversary of his father's decease. Each member of the procession carried three flags, four wreaths, fire-crackers, tea and cakes. To the onlookers attracted to the grave it was explained that the Christians were remembering not worshipping the dead. After the preacher had told of the conversion of his father from a dissolute to a Christian life, prayers were offered, firecrackers set off and tea and cakes served to all. Later the same group visited a graveyard where a former preacher and some church members are buried. Here meditation, prayers and a short address made up the service, after which wreaths were laid on the graves.

**Christian Education in Canton.**—Christian schools have again taken the lead in attendance and popular-

ity. Comparatively few have registered though some have intimated their intention to do so. Girls' schools carry on as before. To these the Government School Board pays less attention than to boys' schools. In the girls' schools Bible knowledge is still a "required" subject: in the boys' schools Bible study and attendance at chapel services are optional. Christian parents send their sons to schools that are expected to stress the practice of Scripture reading. The present school year has opened most favorably as to discipline. All political organizing among students is forbidden. Many of the mission middle schools closed in 1925. Some of these have reopened as primary schools only. Thus there are few feeders for the theological schools of rank. In consequence there is a dearth of student applications for theological training. In regard to this, however, the Basel Mission and theological school are exceptions. From Report of British and Foreign Bible Society, 1928.

**Agricultural Institute Near Fenchow, Shansi.**—The First Agricultural Institute connected with the American Board work in Fenchow was opened near that city on November 20, 1928. Thirty farmers were expected; twenty-nine attended arriving on time, in spite of a sandstorm, and walking from three to twelve miles. Every session of the institute saw them present. During the year forty farmers directly, and many more indirectly, have carried on cooperative experiments with the committee in charge of this work. Each one of the delegates came from a church with which this agricultural work is connected. Exhibits of crops raised from new and test seeds were a prominent feature of the institute. Ears of corn twelve and

fourteen inches long, new varieties of dwarf kaoliang, mangel-wurzels, weighing seventeen pounds a root, were among the exhibits. At Yutaoho eight miles from Fenchow, experiments have been made with sugar beets, aiming thereby to produce sugar in Shensi and Shansi, which now must needs all be imported. In addition to learning about farm work, the delegates sought to understand the responsibility of the churches and Christians with regard to their communities. Various lectures and addresses supplemented the experience of the farmer-delegates who were all Christians.

**Missionaries Help Fight the Plague.**—Linhien, north-west of Fenchow, Shansi, is a focus of the dreaded bubonic plague. In September, 1928, appeals came from the local authorities to the Fenchow hospital for help to fight an epidemic there. Mr. Wang and Mr. Chang left their hospital work to investigate. They reported an extremely serious situation. On October 14, 1928, Dr. Watson, of the American Board, left with a second party for Linhsien. The Shansi authorities furnished transportation for both parties. A fresh supply of plague vaccine went with the second party: Dr. Wu Lien Teh also sent plague vaccine. Up to October 23, 1928, it was reported that eighty-four villages had been infected. By December 1, there had been about 900 deaths. On the 20th of November Dr. Hemingway, of the American Board Hospital at Taku, and Rev. Crum-packer, of the Church of the Brethren Missions at Pingtingchow, went to Linhsien to assist Dr. Watson. During December these all returned as the plague had been gotten under control. Dr. Watson and his colleagues tried, not only to localize the epidemic but also

carried out experiments in the gathering of data for future use. When these missionary doctors and their Chinese colleagues left Linhsien the whole population turned out to bid them farewell.

**South China Bible Society.**—This Society was formally inaugurated on December, 10, 1927, at a meeting called by the City (Canton) Federation of Church Workers for that purpose. Its aim is to cooperate with the existing Bible Societies in the supervision and extension of colportage in China. A tentative constitution, based on similar and older constitutions in western lands, was adopted. A total of more than five hundred members was enrolled. Appreciation of the work of the Bible Societies is one of its leading motives. It will aid in Bible distribution in Kwangtung. Each member subscribes to its work, fees varying between \$1.00 and \$500.00. All churches of all communions sent in lists of members with their fees. The smaller churches enlisted a larger membership than did the large ones. \$500 have so far been raised through the work of this organization. This money has been devoted exclusively to the support and development of colportage work in connection with the American and British and Foreign Bible Societies. On October 20, 1928, the first "Annual Bible Society Meeting" was held in Canton. Some of the money of the Society has been used to print suitable literature for circulation in the churches. In February, 1929, the Canton Missionary Association voted to recognize this Society as an organization and to welcome it as a hand-maid of the Christian Church in South China.

**Battling With Evil.**—"Dragon Valley", Fukien, has about 500 in-

habitants. Nevertheless it has seventeen social clubs each with its patron god and idol shrines. Idols are often found in the homes of Christians even, because the clan controls them. These idols often represent "familiar spirits," which means demon possession. In this town Dr. and Mrs. Sites worked for ten days. There is now an eighteenth club, without any idols and keen to fight all forms of evil. On Christmas eve there was a bonfire of old idols in front of the church. At the Christmas dinner of the church members there was present "a radiant faced young

married woman who had found release from a demon that had grievously tormented her for years." By New Year's Day almost every woman in town had acknowledged Christ. The men were slower but showed a growing gospel consciousness. The leaders in this work are some of the college-trained patriots on whose flag is written "China for Christ." Meetings were held later in Kutien city, where roulette tables and big idol processions attract everybody. Nevertheless a group of men steadily met to study the Sermon on the Mount. Six of them joined the church.

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## Notes on Contributors

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**Rev. STEN BUGGE, M.A., B.D.**, is a member of the Norwegian Missionary Society. He arrived in China in 1910.

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**Evangelistic Material.**—The Presbyterian Mission Press is sending out a revised list of its Christian literature for use of missionaries. Copies may be had free upon request. Address, 135 North Szechuen Road, Shanghai.

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